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XHOSA MANUAL

by

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PREFACE

The necessity for writing a book of this nature first arose when, after joining the staff of the Witwatersrand University, it became one of my major responsibilities to develop the study of Xhosa in the University. The available books on the language proved to be of little use to the students as books of reference, because the conception and analysis of the language by their authors was out-dated. It, therefore, became imperative to find a way of meeting this situation. I began by writing out notes to which I could refer in my lectures, the modification and rearrangement of which have resulted in the production of this little work.

Though my primary concern in writing this manual has been to prepare a simple book that could be used by English speakers who want to acquire a working knowledge of Xhosa on their own, I have, as a matter of necessity, included here and there some serious grammatical matter in order to meet, in the absence of an up-to-date grammar book, the needs of the more serious students of the language, Xhosa speakers included. My experience with students who study a Bantu language at a university without a previous knowledge of it has made it possible for me to produce a simple elementary manual yet one I hope adequate to meet both the grammatical needs of an absolute beginner and those of a senior certificate student. This has been achieved by a systematic 'packing' of the lessons with vocabulary and grammatical matter, and by providing illustrative examples and copious translation exercises.

Doing this was by no means easy; it demanded a very careful arrangement of lessons in order to avoid interlocking and overlapping of the subjects dealt with. Throughout the book, my constant endeavour has been to use no word in an exercise whose lexicographical significance the student has not had a chance to learn, and to avoid, as far as possible, reference to subsequent lessons; but it is to be feared that, in a few cases, this has not been possible to achieve.

The linguistic analysis followed in this work is that conceived by Dr. C. M. Doke, and the orthography used is that approved by the Department of Education for the Cape Province, which is the standard Xhosa orthography.

I wish to record my indebtedness to my colleagues in the Department of Bantu Studies, for the fruitful exchange of thoughts and ideas on various Bantu linguistic problems. I wish, also, to

thank Mr. H. W. Pahl, of the Inspectorate of the Cape Education Department, for the keen interest he has shown in problems I have, from time to time, referred to him, for his readiness with help and encouragement.

Above all, I wish to record my gratefulness to the late Dr. B. W. Vilakazi, for having first interested me in Bantu Studies, and to Professor C. M. Doke, for the training he gave me and for the honour of serving under him, for teaching me to love and appreciate those things which are best and beautiful in the field of Bantu Linguistics, for permitting me the use of material from his *Text-book of Zulu Grammar*, and for his guidance and advice. For all this, *uya bulela umzi kaNtu*.

F. S. M. M.

FOREWORD

Mr. Mncube has done a service to the study of Xhosa with the preparation of this Manual. With the settlement of the orthography question for Xhosa in 1931, the need for the preparation of grammars and dictionaries in the new orthography became apparent. The late Dr. W. G. Bennie did a great deal towards this before his lamented death. He issued McLaren's *Concise Kaffir-English Dictionary* under the improved title of Xhosa-English; and he was responsible for the preparation of the whole Bible in the new orthography. The late Mr. G. H. Welsh reissued McLaren's Grammar, but with little attempt to bring it up to date in grammatical treatment.

Strangely enough, in Zulu, the sister Nguni language, while considerable work has been done in both dictionary and grammatical publication, the issuing of the scriptures in the new orthography has lagged lamentably behind.

With this present Manual Mr. Mncube has endeavoured to present a graded study of Xhosa using the type of classification and general grammatical treatment used in Zulu, and being applied in these days to an increasing number of Bantu languages. The work abounds in illustrative sentences, and exercises are provided to help the student as he studies. The book aims at being self-contained, but the grammatical parts are purposely limited and elementary. There still remains to be written a standard work on Xhosa grammar of more formal nature.

I trust that many will find this book by an African writer both a help and an inspiration. We can expect great things ahead for Bantu languages when African students are, on their initiative, undertaking the work of research and writing, which hitherto has been almost entirely confined to Europeans.

C. M. DOKE

ABBREVIATIONS

abs.	—	absolute
adj.	—	adjective, adjectival
adv.	—	adverb, adverbial
Afr.	—	Afrikaans
appl.	—	applied
aux.	—	auxiliary
c.	—	concord
caus.	—	causative
cf.	—	confer, compare
cl.	—	class
conj.	—	conjunctive, conjunction
cop.	—	copulative
def.	—	deficient
dem.	—	demonstrative
e.g.	—	<i>exempli gratia</i> , for example
Eng.	—	English
enum.	—	enumerative
form.	—	formative
i.e.	—	<i>id est</i> , that is
ideo.	—	ideophone
immed.	—	immediate
ind.	—	indicative
instr.	—	instrumental
interj.	—	interjective, interjection
interrog.	—	interrogative
lit.	—	literally
loc.	—	locative
md.	—	mood
modfr.	—	modifier
n.	—	noun
N.B.	—	<i>nota bene</i> , note carefully/well
neg.	—	negative
obj.	—	object, objectival
pers.	—	person
pl.	—	plural
poss.	—	possessive
postv.	—	positive
pot.	—	potential
prefd.	—	prefixed

pr.	—	pronoun
qual.	—	qualificative
quant.	—	quantitative
rel.	—	relative
rt.	—	root
sing.	—	singular
st.	—	stem
subj.	—	subjectival, subject
suff.	—	suffix
v.	—	verb
vl.	—	verbal
voc.	—	vocative

Signs

<	comes from, derived from
>	becomes, produces
=	equals
+	plus

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INTRODUCTION

Where and by whom Xhosa is spoken

Xhosa is the vernacular of the Bantu people of the Transkeian and Ciskeian Territories of the Cape Province. It is also used by the Africans congregated in the urban locations of the Western and Eastern Provinces.

In the Witwatersrand area, it is found in the gold-mines and other mines, where large numbers of Xhosa speakers are employed. It has also found root in the urban locations, where it is now used side by side with the other Bantu languages found there.

Xhosa belongs to the Nguni group of languages which include Zulu and Swazi and, as this language group has dialects in the Transvaal and Southern Rhodesia, in the form of the Transvaal Ndebele,¹ and the Rhodesian Ndebele, the language of the descendants of Mzilikazi² of historical fame and his followers, any member of the Nguni group can, without much difficulty, make himself understood, not only in the Union of South Africa and Swaziland, but also in areas beyond the Limpopo River.

The chief ethnological groups in the Cape Province which regard Xhosa as their mother tongue are:

1. The Mpondo and the Mpondomise (Pondo).
2. The immigrant Thembu (Tembu).
3. The Mfengu (Fingo).
4. The Gcaleka and the Ngqika (representing the Xhosa proper).
5. The Baca.³

¹ Spoken in the magisterial districts of Delmas, Witbank, Bronkhorstspuit, Pretoria and Potgietersrust.

² Commonly spelt Moselekatse as pronounced by Sotho and Tswana speakers.

³ Though the Baca language has phonetic characteristics of Swazi, it is looked upon as closer to Xhosa than to the former.

LESSON 1

LINGUISTIC FEATURES

1. Every Xhosa syllable is open, i.e. ends in a vowel. It happens sometimes that a vowel at the end of a syllable ceases to exist because it has been swallowed up by the preceding consonant. Such consonant then acquires a syllabic character, i.e. retains the same length as if the vowel was still there. This is a common occurrence with the consonant *m*.

With nouns, the syllabic *m* is usually found in the prefix, while with the other parts of speech, it may occur in any part of the word. Here are a few words, all divided into syllables, showing instances in the language where the vowel has been swallowed up by the preceding consonant:

<i>umthi</i> (a tree)	< <i>u/m(u)/thi</i> ;
<i>umntu</i> (a person)	< <i>u/m(u)/ntu</i> ;
<i>ndim</i> (it is I)	< <i>ndi/m(i)</i> ;
<i>mna</i> (I)	< <i>m(i)/na</i> . ¹

2. Every Xhosa word has a syllabic length falling on the penultimate (last but one) syllable. The ideophones, however, have a stress which falls on the first syllable.

3. The form of Xhosa words is subject to change. The verb changes to indicate moods, extension of the significance of the meaning of the verb, and in certain tense formations. The form of the noun changes in plural formation, in classification into classes in accordance with the type of prefix the noun has, in the formation of diminutives from nouns, and in a few other constructions. These inflexions, as these changes are called, may be prefixal, suffixal or internal.

4. The most outstanding characteristic of Xhosa is, however, the classification of nouns into grammatical classes. Instead of classification according to sex gender, as is the case in many languages outside the Bantu language family, the Xhosa noun classes differentiate personal, abstract, verbal and other types of noun.

5. A feature which makes Xhosa very musical is not only its large range of tones, but also the alliterative concord. The latter is a means of bringing about grammatical relationship between words in a sentence, connected with any particular noun.

¹ How these words are pronounced will be explained later.

6. The verb in Xhosa is very rich and is capable of conjugation into many tenses and moods. Verbal derivatives, formed by inflecting the verb, are used to extend the ordinary significance of any verb.

7. By means of ideophones, Xhosa can vividly describe all kinds of occurrences with emotional effect. What is more important, is that the ideophone comprises a special part of speech in the language.

8. On the negative side:

(a) There is no article in the language. This means that *umthi* may signify 'the tree' or 'a tree', and similarly *abantu* 'people' or 'the people'.

(b) In Xhosa there is no grammatical 'case' as understood in Latin for instance.

(c) There are no prepositions in Xhosa.² What have been often described as such, are formatives,³ generally of adverbs.

² cf. p. 51.

³ 'Formatives are elemental portions of words, which alone cannot form words, but which, when combined according to definite methods, form complete words.'—Doke, in his *Text-book of Zulu Grammar*, p. 285, Longmans Green, 1945.

LESSON 2

PHONETIC STRUCTURE

Xhosa speech sounds are of two types—vowels and consonants. The consonants are further subdivided into 'plain consonants' and 'click consonants'. The latter are foreign to Bantu languages and their presence in Xhosa is attributed to Hottentot and Bushman influence.

The vowels

A vowel is a voiced sound in which the air has a free passage through the mouth or nose.

Historically, Xhosa has two sets of vowels—the primary vowels *a*, *i* and *u*, and the secondary vowels *ə*, *e* and *o*. The secondary vowels are a result of coalescence (merging) of primary vowels with *a*, in accordance with definite phonetic¹ rules of the language, viz.

$$\begin{aligned} a + i &> e \\ a + u &> o \text{ and} \\ a + a &> a \end{aligned}$$

¹ Phonetics is a science concerned with the study of speech sounds, speech anatomy, physics of speech, etc.

The vowels *e* and *o* have two varieties each. They are differentiated according to whether they are open or close. The close *e* and its open variety ϵ ,² are two exemplifications of one vowel and their occurrence in words in the language depends entirely upon surrounding circumstances. The same remark applies to the vowels *o* and $\circ$.²

As regards *a*, the difference between the primary and secondary type can be seen in usage, not in pronunciation. Primary vowels are subject to coalescence, but not so the secondary vowels. The initial vowel of every noun in Xhosa is primary³ and the commencing vowel of every vowel verb and adjective or relative, is secondary. There is no difference in pronunciation between primary and secondary *a*.

Pronunciation of vowels

<i>a</i>	is like 'a' in 'father'
<i>i</i>	'ee' in 'keep'
<i>u</i>	'oo' in 'cool'
<i>e</i>	the beginning of diphthong in 'lay'
ϵ	'wear'
<i>o</i>	'o' in 'cold'
$\circ$	'aw' in 'law'

In ordinary writing, however, the five symbols *a*, *e*, *i*, *o* and *u* only are used, *e* and *o* representing two pronunciations in each case.

Xhosa vowels may be pronounced long or short; when long, they are doubled in writing and when short, they are written single.

As, however, it is not always necessary to indicate this phenomenon when it occurs, vowel length, in this work, will only be indicated where ambiguity would otherwise result.

The Consonants

A consonant is a sound voiced or voiceless, in which the air passage is either stopped entirely at some point, or narrowed so as to give rise to audible friction.

Xhosa has a great variety of consonants, some of which we do not find in English. Among these are the clicks of Bushman or Hottentot origin. Consonants should be studied in accordance with.

1. The manner of production.
2. The place of formation.

In the consonantal chart below:

(A) The manner in which the consonants are produced is indicated in the horizontal columns.

² Symbol used by the International Phonetic Association.

³ The prefix *oo-* in class *1a* plural is an abbreviation of *afoo-*.

Explosives are formed by momentary complete closure of the air-passage; the air is obstructed and, on release, issues suddenly with explosion.

Implosives are also formed by a closure of the air-passage, but the air is rarefied by a lowering of the larynx and on releasing the closure, a momentary inrush of air or 'implosion' takes place.

Nasals are formed by a complete closure in the mouth; the velum being lowered, the air passes through the nasal cavities only during articulation.

Fricatives are formed by narrowing the air-passage between the articulating organs, so that the air issues with audible friction or hissing.

Rolled consonant is formed by a rapid succession of taps by the tongue-tip on the teeth-ridge. 'R' is the only rolled consonant and is found only in foreign words in the language.

Laterals are formed by placing the tongue-tip on the teeth-ridge, and allowing the air to escape over the side of the tongue. One of these—*hl*, has a parallel in the Welsh 'll'.

Affricates are characterized by a complete closure of the air passage, at some fixed point in the articulating organ, before a release is effected, allowing the air to pass through with some audible friction.

Semi-vowels are formed with the tongue and lips in the position for vowels, but the articulating organs are held so tensely that consonantalization takes place. Semi-vowels are, therefore, partly consonants and partly vowels in their formation.

(B) The place of formation of the consonants is indicated in the vertical columns.

Bi-labial indicates that the two lips are used in the production of the sound.

Denti-labial that the upper teeth are against the lower lip.

Alveolar that the tongue-tip is against the teeth-ridge or alveolus (that part of the hard palate which presents a convex surface to the tongue).

Pre-palatal that the front (not the tip) of the tongue is against that part of the palate which is between the teeth-ridge and the true hard palate.

Palatal that the middle of the tongue is against the hard palate.

Velar that the back of the tongue is against the soft palate or velum.

Glottal indicates that the sounds are made in the throat.

Consonants, therefore, may be spoken of as 'velar explosives', 'alveolar explosives', 'bilabial nasals', 'glottal fricatives', etc., etc.

Consonants may either be 'radical' (basic), 'ejective', 'aspirated' or 'voiced':

Radical consonants are pronounced without any accompanying vibration of the vocal chords or closure of the glottis, or aspiration.

Ejective consonants are voiceless consonants accompanied by an appreciable break caused by the closing of the glottis (by bringing the vocal chords tightly together), between the enunciation of the consonant and that of the vowel following.

Aspirated consonants are voiceless consonants followed by an audible rush of air through the open glottis.

Voiced consonants are pronounced with accompanying vibration of the vocal chords.

Chart of Xhosa Plain Consonants

		<i>Bi-labial</i>	<i>Denti-labial</i>	<i>Alveolar</i>	<i>Pre-palatal</i>	<i>Palatal</i>	<i>Velar</i>	<i>Glottal</i>
Explosive	Ejective Aspirated Voiced	<i>p</i> <i>ph</i> <i>b</i>		<i>t</i> <i>th</i> <i>d</i>			<i>k</i> <i>kh</i> <i>g</i>	
Implosive		<i>ɓ</i>						
Nasal	Aspirated Voiced	<i>m</i>		<i>n</i>	<i>nyh</i> <i>ny</i>		<i>ng</i>	
Fricative	Radical Voiced		<i>f</i> <i>v</i>	<i>s</i> <i>z</i>	<i>ʃ</i>		<i>ɣ</i> <i>sɿ</i>	<i>h</i>
Rolled				(<i>r</i>)				
Lateral	Voiced Rad. Fric. Voic. Fric.			<i>l</i> <i>hl</i> <i>dl</i>				
Affricate	Ejective Aspirated Voiced			<i>ts</i> <i>tsh</i> <i>dz</i>	<i>tʃ</i> <i>tʃh</i> <i>j</i>	<i>tɕ</i> <i>tyh</i> <i>dy</i>	<i>kɿ</i>	
Semi-vowels					<i>y</i>		<i>w</i>	

In addition *n* forms compounds with practically all the consonants shown in the chart, viz.:

$n + p > mp$; $n + ph > mp$; $n + b > mb$; $n + \beta > mb$; $n + t > nt$; $n + th > nt$; $n + d > nd$; $n + k > nk$; $n + kh > nk$; $n + g > ng$; $n + f > mf$; $n + v > mv$; $n + s > nts$; $n + z > nz$; $n + \int > nt\int$; $n + hl > ntl$; $n + dl > ndl$; $n + dz > ndz$; $n + tsh > nts$; $n + t\int > nt\int$; $n + t\int h > nt\int$; $n + y > ny$; $n + w > nw$.

N.B.—Why certain consonants appear to change in form when compounded with *n* will be explained in Lesson 8.

How the consonants are pronounced

<i>p</i>	is pronounced much as the English 'p' in 'speak' plus ejection.
<i>ph</i>	'p' in 'paper' plus more aspiration.
<i>b</i>	'b' in 'be'.
<i>t</i>	't' in 'steel' plus ejection.
<i>th</i>	't' in 'tie' plus more aspiration.
<i>d</i>	'd' in 'day'.
<i>k</i>	'k' in 'sky' plus ejection.
<i>kh</i>	'k' in 'king' plus more aspiration.
<i>g</i>	'g' in 'guide'.
<i>\beta</i>	has no equivalent in English (see below).
<i>m</i>	is pronounced much as the English 'm' in 'man'.
<i>n</i>	'n' in 'no'.
<i>ny</i>	Spanish 'n' in 'cañon'.
<i>nyh</i>	Xhosa <i>ny</i> followed by aspiration.
<i>ng</i>	English 'ng' in 'finger'.
<i>f</i>	'f' in 'father'.
<i>v</i>	'v' in 'van'.
<i>s</i>	's' in 'sit'.
<i>z</i>	'z' in 'zoo'.
<i>\int</i>	'sh' in 'shine'.
<i>\text{ɾ}</i>	Afrikaans 'g' in 'gaan'.
<i>g\text{ɾ}</i>	Xhosa <i>\text{ɾ}</i> but voiced.
<i>h</i>	Afrikaans 'h' in 'hand'.
<i>r</i>	(see below).
<i>l</i>	is pronounced much as the English 'l' in 'lay'.
<i>hl</i>	Welsh 'll' in 'Llanelly'.
<i>dl</i>	Xhosa <i>hl</i> but voiced.
<i>dz</i>	'dz' in 'adze'.
<i>ts</i>	'ts' in 'its' plus ejection.
<i>tsh</i>	'ts' in 'its' plus aspiration.
<i>t\int</i>	'ch' in 'chin' plus ejection.
<i>t\int h</i>	'ch' in 'chin' plus aspiration.
<i>j</i>	'j' in 'joke'.
<i>ty</i>	Afrikaans 'tj' in 'mannetjie' plus ejection.
<i>tyh</i>	'tj' in 'mannetjie' plus aspiration.

dy Xhosa *ty* but voiced.

kɾ (see below).

y is pronounced much as the English 'y' in 'yoke'.

w

'w' in 'want'.

ɸ cannot be exemplified in English. In its articulation the glottis is slightly closed. A rarefaction is formed in the mouth by closing lips tightly, enlarging the air passage above the larynx and moving the larynx down. On releasing the lips to pronounce a voiced bilabial, the air momentarily rushes in to fill the rarefied space, a kind of inverted *b* followed by an outbreathed vowel is the result.⁴

kɾ has no English equivalent. Sometimes children use it unconsciously, when frightening each other. It is a combination of *k* and *ɾ* pronounced with a sharp ejection.

r is foreign to Xhosa and is only found in words of foreign origin. The tendency, however, is for this sound to give way to *l* when it is absorbed into Xhosa. Where it persists, it is pronounced as 'r' in 'orange'.

Pronunciation exercises:

The list of words below has been included in order to assist foreign students who want to practise correct Xhosa pronunciation. Those who feel the need for doing so, should read the listed words carefully aloud, bearing in mind that every penultimate syllable is long.

p — *papaſa* (publish); *penapena* (writhe in pain); *unopopi* (a doll).
ph — *iphaphu* (heart); *phupha* (dream); *phulaphula* (listen to, understand).

b — *babisa* (ensnare); *baba* (flutter); *buba* (die).

t — *utata* (my father); *itakane* (lamb, kid); *itafile* (table).

th — *thetha* (speak); *thabatha* (take); *isithethe* (tradition).

d — *duda* (to dance); *dada* (to float); *dida* (confuse).

ɸ — *ɸaɸala* (do spontaneously); *ɸala* (count); *ɸopha* (tie).

k — *ukakayi* (crown of head); *kakuɸi* (badly); *iKapa* (Cape Town).

kh — *khukhumala* (swell); *ikhaka* (shield); *ukhuko* (grass mat).

g — *ugaga* (dried goat skin); *igogogo* (a paraffin tin).

m — *mema* (invite); *mamela* (listen to); *isimumu* (dumb person).

n — *nonelela* (show respect to); *inunu* (venomous insect); *umnini* (owner).

ny — *iminyanya* (ancestral spirits); *inyama* (flesh); *nyanya* (dread).

nyh — *nyhamnyheka* (rest after fatigue); *inyheke* (hare lip).

ng — *ingongoma* (a point); *ingoma* (song); *ngena* (enter).

⁴ For further information regarding the consonant see Doke's *Phonetics of the Zulu Language*, Witwatersrand University Press, July 1926, p. 60. Students are strongly advised to take advantage of a Xhosa speaker to learn the pronunciation.

- f* — *fefa* (sprinkle); *isifuḅa* (chest); *fika* (arrive).
v — *vavanya* (test); *ivolovolo* (revolver); *viva* (cut up).
s — *umsesane* (a ring); *isisu* (stomach); *isanuse* (diviner).
z — *zuza* (get); *izaziso* (notices); *zakazeka* (be tattered); *zoba* (draw).
ʃ — *ififini* (factory); *ʃweʃwa* (take concubine); *uḅuʃuʃu* (heat).
ɾ — *ɾaɾaza* (gargle); *isiɾalaɾume* (fierce wrathful person).
gɾ — *gɾumba* (dig); *igɾamza* (onion-like plant); *gɾenya* (gnaw).
h — *ihilihili* (roving person); *hanahanisa* (play the hypocrite).
r — *i-orenji* (an orange); *irayisi* (rice); *urontawuli* (rondavel).
l — *ilolo* (solitary person); *lila* (weep); *uloliwe* (the train).
hl — *hlohloza* (itch); *hlahlamba* (shout excitedly); *hlehla* (step backwards).
dl — *idlakadlaka* (one clothed in tatters); *dlala* (play); *isidlele* (cheek).
dz — *uSidzumo* (Mr. Sidzumo); *dzu* (of being straight).
ts — *tsitsa* (ooze out); *-tsafatsafa* (coarse); *umtsi* (a leap).
tsh — *isitshaḅa* (a crown).
tʃ — *tʃukutʃela* (hurl at); *tʃeca* (gnaw); *tʃixa* (lock).
tʃh — *isitʃhetʃhe* (knife); *tʃhutʃhisa* (prosecute); *umtʃhato* (wedding).
j — *jija* (twist, wring); *joja* (sniff at); *jokisa* (persist, be urgent).
ty — *tyityimba* (quiver); *isitywetywe* (slab); *ityuwa* (salt).
tyh — *tyhutyha* (go through); *isityhamtyham* (stupid fellow); *ityholo* (thicket).
dy — *amadyududyudu* (hasty action); *idyukudyuku* (something soft and flabby).
kɾ — *kɾakɾa* (bitter); *ikɾatʃi* (pride); *ikɾele* (sword).
y — *yiya* (go); *yoḅa* (drug); *uḅuyokoyoko* (luxury).
w — *umwewe* (deep recess below rock); *wela* (cross).

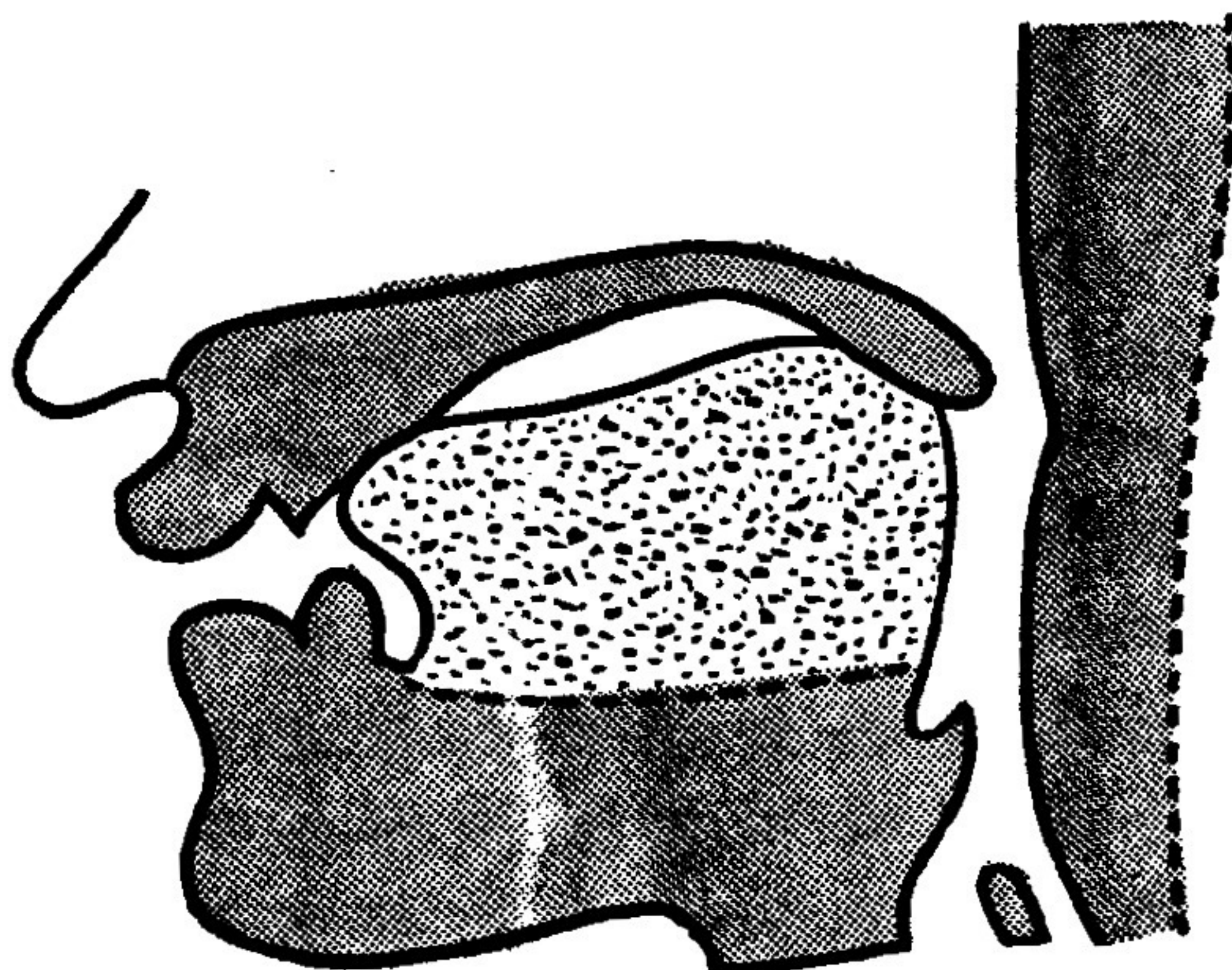
The Clicks

Xhosa has three Radical clicks:

1. The Dental click — *c*.
2. The Palato-alveolar click — *q*.
3. The Lateral click — *x*.

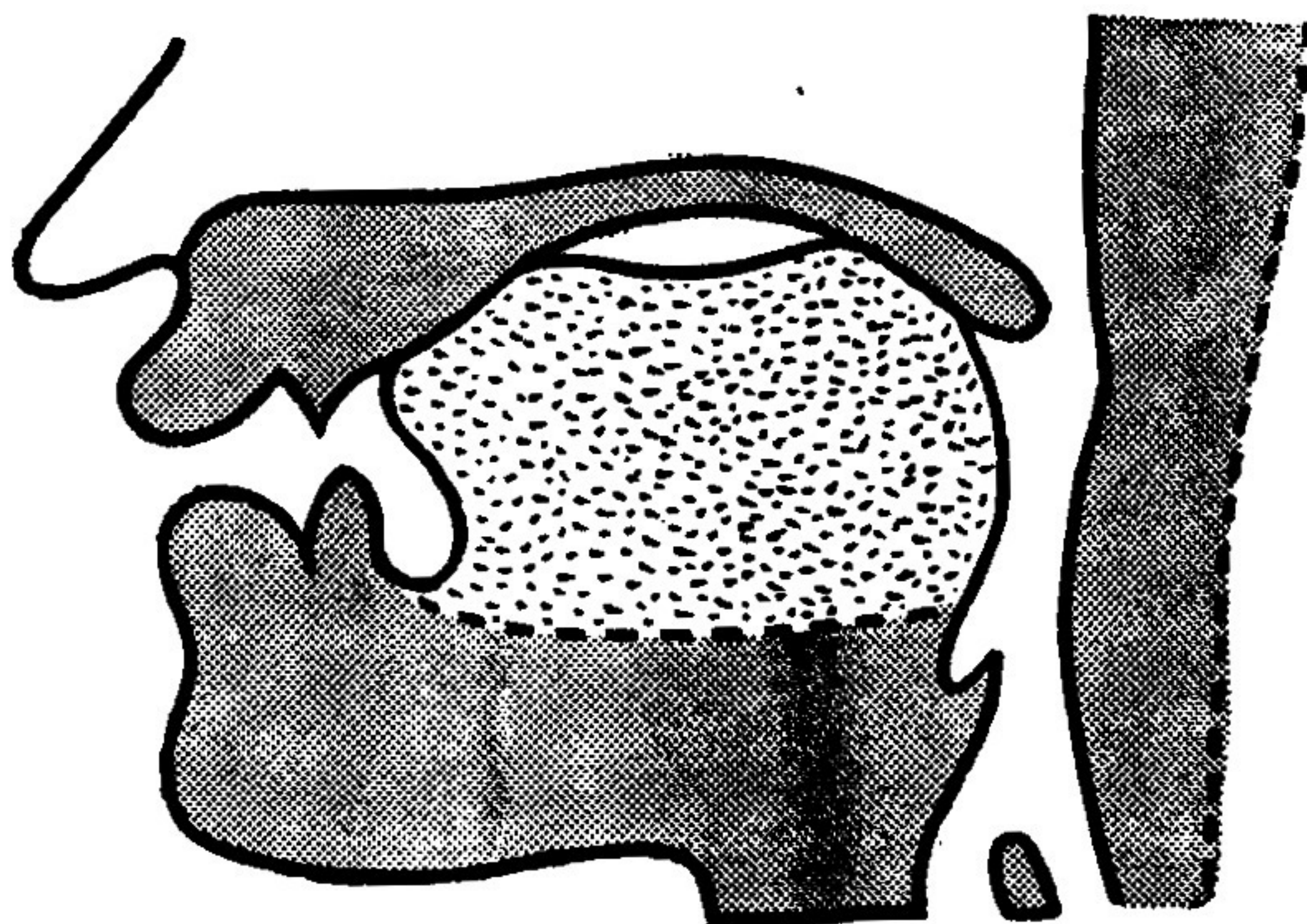
The dental click is the sound commonly represented by 'tut tut', the English click of irritation. To pronounce this click the tongue should be placed in the position indicated in the diagram below, so that the tip just touches the top front teeth. By a suction movement a rarefaction results. When the tongue is eventually released, the clicking sound of the dental click is heard.

Tongue position for the dental click — *c*



In pronouncing the palato-alveolar click the back of the tongue is raised to touch the soft palate; the upper part of the tongue-tip is pressed tightly against the division between the teeth-ridge and hard palate; the centre of the tongue is depressed and then the tip of the tongue is drawn sharply downwards. The radical form of the resulting click resembles the sound of the drawing of a cork from a bottle.

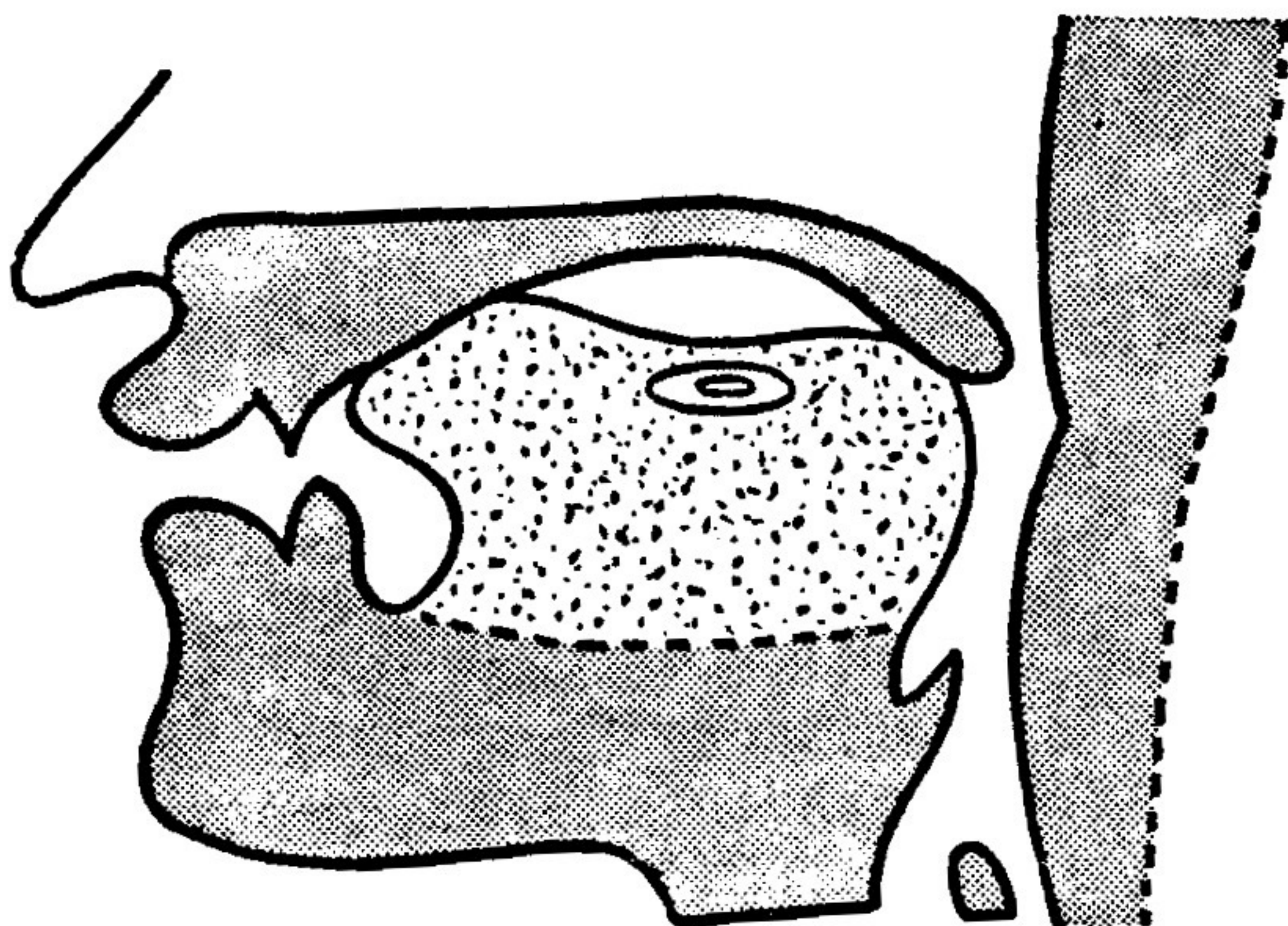
Tongue position for the palato-alveolar click — *q*



The lateral click is the sound made spontaneously by most people when exhorting a horse to pull or to start galloping. It is made at the side of the mouth, hence its name—lateral click. For this click, the tongue should be in the same position as for the

palato-alveolar, but the tongue tip is not released. It is one side of the tongue against the upper side teeth which is withdrawn.

Tongue position for the lateral click — *x*, with the area of clicking marked ⊙ :



Each of the three radical clicks gives rise to six other varieties. These are formed either by nasalizing, voicing or aspirating the radical click. The varieties mentioned are set out below:

		<i>Dental</i>	<i>Palato-Alveolar</i>	<i>Lateral</i>
Radical		<i>c</i>	<i>q</i>	<i>x</i>
Aspirated		<i>ch</i>	<i>qh</i>	<i>xh</i>
Voiced		<i>gc</i>	<i>gq</i>	<i>gx</i>
Nasalized		<i>nc</i>	<i>nq</i>	<i>nx</i>
Aspirated	nasalized	<i>nch</i>	<i>nqh</i>	<i>nxh</i>
Voiceless	„	<i>nkc</i>	<i>nkq</i>	<i>nkx</i>
Voiced	„	<i>ngc</i>	<i>ngq</i>	<i>ngx</i>

Exercise on the pronunciation of clicks:

Set out below are words with the different click varieties, for pronunciation practice. The services of a Xhosa speaker should be sought if difficulty is experienced.

Dental

Radical: *icici* (ear ring); *coceka* (be pure); *cacisa* (explain); *ce bisa* (advise).

Aspirated: *umchweli* (carpenter); *chwechwa* (walk tip-toe); *chucha* (cut holes in); *chopha* (to perch).

Voiced: *gcagca* (elope); *gcoba* (be happy); *igcume* (a thicket).

Nasalized: *ncama* (give up); *-ncinci* (small); *ncambacha* (feel at home).

Nasalized aspirated: *inchunchu* (honey sucker); *nchamla* (to taste); *inchuka* (a hyena, wolf).

Nasalized voiceless: *nkcenkcefa* (irrigate); *inkcenkce* (corrugated iron).

Nasalized voiced: *ingcongconi* (a mosquito); *ngcangcazela* (shiver).

Palato-Alveolar

Radical: *iqaqa* (a pole-cat); *uqaqqa* (quick grass); *umququ* (husk, chaff).

Aspirated: *uqhoqhoqho* (wind pipe); *qhugha* (trot); *iqhuqhutye* (lump).

Voiced: *gqebagqeba* (deal repeated blows); *gqogqa* (exterminate); *umGqibelo* (Saturday).

Nasalized: *nqunqa* (chop up); *inqanqanqa* (a difficulty); *umnqonqo* (spinal chord); *umnqophiso* (covenant).

Nasalized aspirated: *nqhenqha* (recline); *inqhanqholo* (stone plover).

Nasalized voiceless: *inkqekeko* (division); *inkqayi* (bald head).

Nasalized voiced: *ingqakaqa* (small-pox); *ingqongqo* (dry ox-hide); *ingqungquthela* (congress).

Lateral

Radical: *xoxa* (discuss); *xukuxa* (gargle); *ixoxo* (bullfrog); *xaxa* (mend).

Aspirated: *uxhanxalala* (strong animal); *isixhenxe* (seven); *xhokonxa* (stir up).

Voiced: *gxugxa* (be lean); *igxagxa* (a poor White); *gxotha* (drive away).

Nasalized: *nxiba* (to put on); *inxanxadi* (butcher-bird); *inxeba* (a wound).

Nasalized aspirated: *inxhanxhosi* (secretary bird); *nxhenxheza* (ask for pardon).

Nasalized voiceless: *inkxaso* (support); *inkxwaleko* (misfortune).

Nasalized voiced: *ingxangxasi* (waterfall); *ingxazangxaza* (continuous downpour).

LESSON 3

THE NOUN

A noun is a word which signifies the name of anything concrete or abstract.

Included among the words given as examples in the previous chapter are names of objects. Close examination of these reveals

that they can be arranged into groups according to the way in which they begin. Such groups are called classes and there are eight such noun classes in Xhosa.

Each noun has two parts—the prefix and the stem. The prefix changes to signify class distinction and the plural. A change in the prefix may result in a change in the meaning of the noun. Of the two parts referred to above, the stem is the constant portion.

In the noun *umntu* (a person) > *abantu* (people), the stem is *-ntu* and *um-* and *aba-* are singular and plural prefixes respectively, characteristic of the nouns of class 1. If for *um-*, *ubu-*, *ulu-* or *isi-* is substituted, a change in the class number and meaning of the above noun would result, e.g.

ubuntu is 'human feeling'

uluntu is 'humanity'

isintu is 'human habits';

the classes, the above prefixes represent, will be seen later. What should be noted carefully at this stage is that in grouping nouns into their respective classes, no cognizance is taken of their sex gender, the deciding factor being the prefix the noun has, and that the only significant grouping is into personal, impersonal, abstract and other noun types. Another point to be noted is that all nouns of class 1 are personal, i.e. have reference to persons.

Many Xhosa personal nouns are formed from verbs by changing the final vowel of the verb stem into *-i* and prefixing the appropriate class prefix. Such nouns indicate the agent of the action signified by the verb.

Set out below, in the singular and plural, are nouns of class I and some useful verbs which should be memorized.

Class 1

Ordinary nouns:

Umntu (a person) > *abantu* (people);

umfana (a youth) > *abafana* (youths);

umfazi (a woman) > *abafazi* (women);

umnumzana (a respectable man, gentleman) > *abanumzana*;

umLungu (a European) > *abeLungu*,¹ (Europeans) < *abaLungu*;

umntwana (a child) > *abantwana* (children);

ummelwana (a neighbour) < *abamelwana* (neighbours);

umkhuluwa (elder brother) > *abakhuluwa* (elder brothers);

umninawa (younger brother) > *abaninawa* (younger brothers).

Nouns derived from verb stems:

umfundi (a student) > *abafundi* < *funda* (learn, study);

umcebisi (adviser) > *abacebisi* < *cebisa* (advise);

umfundisi (minister) > *abafundisi* < *fundisa* (teach);

umkhokeli (leader) > *abakhokeli* < *khokela* (lead);

¹ A few nouns of this class form the plural with the prefix *abe-*, e.g. *umSuthu* (a Sotho) > *abeSuthu*.

umsebenzi (worker, servant) > *abasebenzi* < *sebenza* (work);
umzali (parent) > *abazali* < *zala* (beget);
umlimi (farmer) > *abalimi* < *lima* (plough, plant);
umqhubi (driver) > *abaqhubi* < *qhuba* (drive, push);
umthungi (tailor) > *abathungi* < *thunga* (sew);
umpheki (a cook) > *abapheki* < *pheka* (cook).

Verbs

thanda (like, love); *bona* (see); *-oyika* (fear, be afraid);
jonga (look at); *betha* (beat, play musical instrument);
hamba (walk, go away); *funa* (want, seek);
baleka (flee, run away from); *-ohlwaya* (reprove, punish); *-aakha*
 (build).

Sentence formation

Every sentence in Xhosa consists of a verb or other predicate, in the form of which the subject of the sentence is indicated. When the subject is actually represented by a noun or pronoun, the predicate must still show formal agreement with the subject. In Xhosa, this agreement is achieved by what is called the 'subjectival concord', derived from the prefix of the noun, and whose function is to effect grammatical agreement between the noun standing as subject and its predicate.

The subjectival concords must not be confused with pronouns, they are merely inflexional formatives. The real pronouns in Bantu are separate self-standing words, e.g. *mna* (I); *zona* (they). In order to help those students of the language, whose mother tongue is not Xhosa, to get the correct concords with ease, here is a rule worth memorizing:

WITH NOUN CLASSES HAVING A NASAL IN THE PREFIX, THE SUBJECTIVAL CONCORD IS THE CHARACTERISTIC VOWEL OF THE PREFIX, OTHERWISE IT IS THE PREFIX WITHOUT ITS INITIAL VOWEL.

Each noun class, except the last two, has two prefixes—singular and plural prefix. Correspondingly there are two subjectival concords for each noun class—a singular concord used with nouns in the singular and a plural concord with nouns in the plural. The last two classes have a singular concord each. The normal word order in a Xhosa sentence is: subject—verb with the subjectival concord prefixed—object. As already pointed out in the previous chapter, there is no definite article in Xhosa, 'the' and 'a' being implied in special constructions.

The subjectival concords for class 1 are *u-* in the singular and *ba-* in the plural, e.g.

Singular subject: *Umfundi ufuna abacebisi* (The student wants/seek
advisers).

Plural subject: *Abafundi bafuna umcebisi* (The students want/seek
an adviser).

The following points should be carefully noted:

1. That the subjectival concord agrees with the noun standing as the subject in class as well as in number.
2. The subjectival concord is not a word by itself, but is part of, and must be joined to the verb; when referred to alone, a hyphen is added, e.g. *u-*, *ba-*.
3. There is no tense difference, or difference in the form of the verb, when giving the ideas represented in English by such forms as 'is wanting/is seeking' and 'wants/seeks'.
4. When there is no object following a present tense, *-ya-* must be infixed between the subjectival concord and the verb.
5. When a verb commences in a vowel, the vowel of the subjectival concord is dropped, except when it consists merely of the vowels *i-* and *u-*, when it is modified thus, before being prefixed—*i-* > *y-* and *u-* > *w-*.

Translate into Xhosa:

1. The child sees parents.
2. Teachers are advising students.
3. The European wants a servant.
4. A woman is sewing.
5. The leader punishes youths.
6. The farmer is advising workers.
7. Students like a teacher.
8. The gentlemen are going away.
9. The leaders want advisers.
10. The children are running away from a cook.
11. People fear ministers.
12. A student is crying.
13. A neighbour wants a driver.
14. The gentleman likes a tailor.
15. The servants are sewing.
16. Parents love children.
17. The farmer is building.
18. The advisers are fleeing from Europeans.
19. Teachers teach students.
20. The parents are looking at a cook.

Translate into English:

1. *Ummelwana wohlwaya abantwana.*
2. *Umfundisi ufuna umpheki.*
3. *Abakhokeli bajonga abacebisi.*
4. *Umfundisi ubetha abafundi.*
5. *Abantwana babona umLungu.*
6. *Abazali boyika umfundisi.*
7. *Umkhuluwa ucebisa umninawa.*
8. *Umpheki uya pheka.*
9. *Ummelwana uya thunga.*

10. *Umfundisi uthanda umkhuluwa.*
11. *Abathungi bafuna abasebenzi.*
12. *Umunzana wohlwaya abamelwana.*
13. *Abantu bayaakha.*
14. *Abasebenzi boyika umlimi.*
15. *Umpheki uya hamba.*
16. *Umkhokeli uce bisa abamelwana.*
17. *Umqhubi ufundisa umfazi.*
18. *Abelungu bafuna abasebenzi.*
19. *Umzali uce bisa umLungu.*
20. *Abafundi bakhokela abafana.*

LESSON 4

CLASS 1A

Closely related to class 1 is class 1a which is characterized by the prefix *u-* in the singular and *oo-* in the plural. The plural prefix *oo-* is contracted from *aboo-* — the primitive prefix of this class, and, because it represents a formative with two syllables, it is always pronounced long.

The nouns of this class differ from those of class 1 in that they include:

- (a) proper names,
- (b) kinship terms,
- (c) miscellaneous nouns, many signifying non-human living beings,
- (d) foreign words which have found their way into the language.

The plural of proper names is used in one of two ways; either (a) as a regular plural indicating two or more people of the particular name, or (b) to indicate the person and the people who are with him i.e. so and so and company.

Proper names:

- uNomalizo* (Nomalizo) > *ooNomalizo*
- uMasango* (Masango/Mr. Masango) > *ooMasango*
- uJohn* (John/Mr. John) > *ooJohn*
- uHoffman* (Hoffman/Mr. Hoffman) > *ooHoffman*
- uMatebese* (Matebese/Mr. Matebese) > *ooMatebese*

Kinship terms:

- ubawo/utata* (my, our father) > *ooBawo/ootata*
- uyihlo* (thy, your father) > *ooyihlo*
- uyise* (his, her, their father) > *ooyise*

umaa (my, our mother) > *oomaa*
unyoko (thy, your mother) > *oonyoko*
unina (his, her, their mother) > *oonina*
ubawokazi (my, our paternal uncle) > *obawokazi*
umalume (my, our maternal uncle) > *omalume*

Miscellaneous nouns:

uxam (the lizard monitor) > *ooxam*
unomyayi (the African rook) > *oonomyayi*
unomadudwane (the scorpion) > *oonomadudwane*
unonkala (the crab) > *oononkala*
unongendi (an old spinster) > *oonongendi*
unocanda (a surveyor) > *oonocanda*
unomazakuzaku (master of ceremonies at marriage) >
oonomazakuzaki
unozala (a male parent) > *oonozala*
unozalakazi (a female parent) > *oonozalakazi*
unoxeja (a second-hand article) > *oonoxeja*

Foreign words:

utitshala (teacher) > *ootitshala* < English 'teacher'
*uVetifuti*¹ (Witvoet) > *ooVetifuti* < Afrikaans
uGwayimani (Kwaaiman) > *ooGwayimani* < Afrikaans
uloliwe (railway train) > *oololiwe* < English 'railway'
unomentefe (tin measure used by some country stores) >
oonomentefe < Dutch 'meten'

We also have in this class, the only interrogative noun in the language—*ubani*?² (who?).

The subjectival concords of this class are the same as those of class 1, i.e. *u-* in the singular and *ba-* in the plural. The subjectival concords indicating the first and second persons are:

1st person (singular) *ndi-* (I), (plural) *si-* (we).
 2nd person (singular) *u-* (you),³ (plural) *ni-* (you).

The Adjective

Learn the following adjectival stems:

-*hle* (beautiful, fine, pretty)
 -*si* (ugly, bad, wicked, tasteless)
 -*khulu* (large, big, great)
 -*ncinci* (small, tiny, young)
 -*de* (tall, long)
 -*futshane* (short)

The adjective is one of four parts of speech which qualify a substantive (noun or pronoun) in Xhosa, the other three being the

¹ Names commonly given to oxen.

² Interrogation in Xhosa is achieved by using interrogative formatives which are placed after the verb (see p. 66, Lesson 14).

³ Strictly speaking, 'thou'.

possessive, the relative and the enumerative. Every adjective consists of an adjectival stem and an adjectival concord, as no adjectival stem can be used without the concord referring to the noun it qualifies. The concords, therefore, change in accordance with their reference, but the stem changes only when used with nouns of class 5 (singular and plural) and 6 (plural) when it becomes subject to the effect of the nasal consonant (-N-), a phenomenon which will be explained later.

Adjectival concords are very closely associated with the distinguishing noun class prefixes, and can be derived from them by preplacing *a-* to the full prefix of the noun and coalescing it with the initial vowel of the prefix; thus the adjectival concords of classes 1 and 1a, are *om-* and *aba-* derived thus: *a + um- > om-*, *a + aba- > aba-*. It should be remembered that the concords of class 1 and 1a are identical. The adjective in Xhosa, except in special usages, comes after the noun it qualifies, as the following examples will show:

1. *A bafundi abade babona umqhubi omfutshane.*
2. *Oomalume bohlwaya abantwana ababi.*
3. *Ubawokazi omncinci ukhokela abafundi.*
4. *Unocanda omde ubala abafundi abakhulu.*

Translate into English:

1. *Oononkala ababi baya duda.*
2. *A bafundi abakhulu bafundisa abafundi abancinci.*
3. *Oonocanda boyika uxam omncinci.*
4. *Umfundisi ucebisa oonozala.*
5. *Umfundisi omkhulu uvavanya abafundi.*
6. *UmLungu utshutshisa abasebenzi ababi.*
7. *Oonozala bohlwaya abantwana.*
8. *Ndimema ubawokazi.*
9. *UVetifuti woyika abantwana.*
10. *Utata ujonga unongedi omhle.*
11. *UGwayimani ufuna uVetifuti.*
12. *Umkhuluwa uthanda oonongendi.*
13. *Abantwana abancinci babona unonkala omncinci.*
14. *Siya raxaza.*
15. *Uxam ubaleka umlimi.*
16. *Unomenteſe uya dida.*
17. *Abantwana abacinci bathanda oonina.*
18. *Unyoko wohlwaya abasebenzi ababi.*
19. *UHoffman uqhuba uloliwe.*
20. *Sifuna uMasango.*

Translate into Xhosa:

1. My maternal uncle loves a pretty spinster.
2. The tall servant is sewing.
3. The surveyor is fleeing from a big scorpion.
4. My maternal uncle is advising a bad farmer.

5. John is beating a small child.
6. Their mother sees my mother.
7. My father is looking for my mother.
8. The tall surveyor is looking for a pretty spinster.
9. Their father is reprimanding a wicked driver.
10. My mother is cooking.
11. The workers are fleeing from a bad farmer.
12. The short gentleman is confusing a young tailor.
13. The white man is looking for a big tin measure.
14. The male parents are advising a bad teacher.
15. The head (big) teacher reprimands an assistant (small) teacher.
16. Young children like big dolls.
17. The students like a head (big) teacher.
18. The male parents are building; the female parents are sewing.
19. Spinsters love children.
20. Witvoet fears Kwaiman.

LESSON 5

CLASS 2

Class 2 nouns are characterized by the prefix *um-* in the singular, and *imi-* in the plural. This class embraces non-personal nouns of various types; but especially connected with it are the following types:

Names of trees:

*umnchunu*be (willow tree) > *iminchunu*be

umkhiwane (fig tree) > *imikhiwane*

umpesika (peach tree) > *imipesika*

Names of certain rivers:

umbase (Bashee river)

umZimvubu (umZimvubu river, also known as St. John's river)

Names of various parts of the body:

umlomo (mouth, lip) > *imilomo*

umlenze (leg) > *imilenze*

umboko (trunk, proboscis) > *imiboko*

umhlana (the back) > *imihlana*

Nouns derived from verbs and denoting result of action:

umVulo (Monday) < *vula* (open)

umGqibelo (Saturday) < *gqibela* (finish off)

umandlalo (bed, mattress, mat) < *andlala* (make a bed, lay a mat)

umbuzo (a question) < *buza* (ask a question)
umvufo (sour milk) < *vuba* (mix things of different kinds)
umdudo (a dance) < *duda* (dance)
umnqhufo (somp) < *nqhufo* (stamp in a mortar)

Here are more nouns, belonging to this class, to be memorized:

umlilo (fire) > *imililo*
umnyaka (year) > *iminyaka*
umhlambi (flock) > *imihlambi*
umthombo (fountain) > *imithombo*
*umsebenzi*¹ (work) > *imisebenzi*
umfuno (edible plant of the vegetable species) > *imifuno*
umzimba (body) > *imizimba*
umthwalo (a load) > *imithwalo*
umthetho (law) > *imithetho*
umthshato (wedding) > *imithshato*
umpho (a maize cob stripped of its grain) > *imipho*
umnyango (doorway) > *iminyango*
umbethe (dew) > *imibethe*
umoya (wind) > *imimoya*
umthi (a tree) > *imithi*
umzuzu (a moment, minute) > *imizuzu*
umfanekiso (a picture) > *imifanekiso*
umnqamlezo (cross) > *iminqamlezo*
umthunzi (the shade) > *imithunzi*
umhlakulo (a spade) > *imihlakulo*
umgquba (kraal manure) > *imigquba*
umsi (smoke) > *imisi*
umlambo (river) > *imilambo*
umzi (a homestead, village) > *imizi*
umvundla (rabbit) > *imivundla*
umkhonto (spear) > *imikhonto*
umbona (maize) > *imibona*
umnqwazi (hat) > *iminqwazi*
umsindo (anger, wrath) > *imisindo*
umnxhuma (hole) > *iminxhuma*
umgufo (maize meal) > *imigufo*
umpu (gun) > *imipu*
umhlaba (soil) > *imihlaba*

Memorize the following verbs and adjectival stems:

Verbs

basa (kindle, make fire); *khula* (grow); *philisa* (cure, make healthy);
sinda (weigh down on, be heavy for); *xelela* (tell); *vuyisa* (make
happy); *vala* (close, cover); *vula* (open); *cima* (extinguish, die out);
vutha (burn, be alight); *goba* (bend); *luphala* (become old); *zoba*

¹ The difference between this noun and *umsebenzi* (worker) is in the tone.

(draw, paint); *khupha* (take out); *khusela* (shield, protect); *tshabala-lisa* (destroy); *gwaza* (stab); *sila* (grind, brew); *wela* (cross, fall into); *gawula* (cut down); *tshisa* (set alight, burn); *hlonela* (respect); *vuthuza* (blow-of wind); *-enzakalisa* (injure); *-aphula* (break).

Adjectival stems

- <i>dala</i> (old, stale);	- <i>ngaphi</i> (how many);
- <i>fuphi</i> (short);	- <i>ninzi</i> (many, much);
- <i>ncinane</i> (small, tiny, young);	- <i>tsha</i> (new, young, fresh).

In translating the sentences below, it should be remembered that in accordance with the rules already given, the subjectival concords for class 2 are *u-* and *i-* for the singular and plural, respectively, and the adjectival concords *om-* and *emi-* respectively.

Translate into English:

1. *Iminyaka iya hamba.*
2. *Ummelwana ubasa umlilo omkhulu.*
3. *Ndifuna umsebenzi omhle.*
4. *Sithanda imithetho emitsha.*
5. *Abafana babasa imililo emingaphi?*
6. *Umsebenzi usila umbona omdala.*
7. *Imifuno emitsha iphilisa umzimba.*
8. *Umthwalo usinda abasebenzi.*
9. *Umpheki ufuna imipu emingaphi?*
10. *Oobawo baxelela abafundi imithetho emitsha.*
11. *Umtshato uvuyisa abantu abaninzi.*
12. *Umlilo omkhulu ufuna imipha emininzi.*
13. *Umoya uya vuthuza, abalimi bavala iminyango.*
14. *Abafundisi abadala bapapasha imithetho emitsha.*
15. *Umbethe ucima umlilo.*
16. *Umoya ugo ba imithi emide.*
17. *Imizuzu iya hamba abantu baya luphala.*
18. *Abafundi bazoba imifanekiso emihle.*
19. *Umsebenzi omtsha ubasa umlilo omkhulu.*
20. *Umthunzi ukhusela abantwana abancinane.*

Translate into Xhosa:

1. The big wind takes out much chaff.
2. The farmers want new spades.
3. Big rivers destroy homesteads.
4. The rabbit is fleeing from a tall European.
5. The monitor lizard is crossing the Bashee river.
6. The children see fresh dew.
7. The woman is grinding maize, she wants mealie-meal.
8. The old people are planting maize.
9. The old students are ploughing.
10. The leader is looking for a tall tree.
11. Work needs many workers.

12. A big fire is burning.
13. We want new guns.
14. The youths are planting young trees.
15. They (cl. 1) are crossing a big river.
16. The cooks are bending young trees.
17. Children like small spades.
18. Fire burns much chaff.
19. The male parents are looking for an adviser.
20. Small dew extinguishes big fires.

LESSON 6

CLASS 3

This class has *ili-/i-* as a singular prefix and *ama-* as a plural prefix. The prefix *ili-* is used with nouns whose stems consist of one syllable (monosyllabic), and the alternative prefix *i-*, which is a contracted form of the former, is used with nouns of more than one syllable (polysyllabic). In the plural, however, both types take the prefix *ama-*. Many types of nouns are found in this class; these are, for instance:

Descriptive nouns having reference to people:

- ihlwempu* (a pauper) > *amahlwempu*
- ixhego* (an old man) > *amaxhego*
- iciko* (expert in singing or speaking) > *amaciko*
- iyilo* (one who sings out of tune or bad at speaking) > *amayilo*
- iqabane* (intimate friend) > *amaqabane*
- ixoki* (a liar) > *amaxoki*

Nouns designating liquids found in the plural only:

- amanzi* (water)
- amasi* (curdled milk)
- anafutha* (fat, oil)
- amathe* (saliva)

Nouns somewhat abstract in character with plural only:

- amendu* (speed)
- amandla* (strength)
- amanga* (lies)
- amanyala* (indecentcy)

Names of certain rivers:

- iliGwa* (the Vaal river)
- iXesi* (Keiskama river)
- iGqili* (Orange river)

Nouns designating^v race^v

- iBulu* (a Dutchman) > *amaBulu*
iNgesi (an Englishman) > *amaNgesi*
iLawu (a Hottentot) > *amaLawu*
iJamani (a German) > *amaJamani*
iMfengu (a Fingo) > *amaMfengu*
iSwazi (a Swazi) > *amaSwazi*

Plural nouns designating race with the singular in class 1:

- amaZulu* (Zulu people) < *umZulu* (a Zulu)
amaXhosa (Xhosa people) < *umXhosa* (a Xhosa)

Miscellaneous:

(a) Monosyllabic nouns prefixing *ili-*

- ilifu* (a cloud) > *amafu*
ilizwe (country) > *amazwe*
ilizwi (voice, word) > *amazwi*
iliso (bead) > *amaso*
iliso (eye) > *amehlo*
ilifa (legacy) > *amafa*
ilitye (stone) > *amatye*
iliwa (precipice) > *amawa*
iligxa (shoulder) > *amagxa*

(b) Polysyllabic nouns prefixing *i-*

- ihafē* (a horse) > *amahafē*
iqanda (egg) > *amaqanda*
isela (thief) > *amasela*
ixesha (time) > *amaxesha*
itapile (a potato) > *amatapile*
ikhaphetshu (cabbage) > *amakhaphetshu*
ibadi (springbok) > *amabadi*
ipolisa (policeman) > *amapolisa*
ilanga (sun) > *amalanga*
isele (frog) > *amasele*
iphiko (wing) > *amaphiko*
igaba (hoe) > *amagaba*
ilulwane (a bat) > *amalulwane*
ihobe (dove) > *amahobe*
igazi (blood) > *amagazi*
igama (name, letter of alphabet) > *amagama*
icuba (tobacco) > *amacuba*
igwada (snuff) > *amagwada*
izinyo (tooth) > *amazinyo*
icici (ear-ring) > *amacici*
izimba (kaffir-corn grain) > *amazimba*
isango (gate) > *amasango*
iqamba (puff-adder) > *amaqamba*

The significant division in the nouns of this class is between the monosyllabic and polysyllabic nouns.

Learn the following verbs and adjectival stems:

<i>nkcenkcejela</i> (irrigate, water);	<i>khala</i> (cry);
<i>vuya</i> (be glad, rejoice);	<i>bulala</i> (kill);
<i>sela</i> (drink);	<i>thengisa</i> (sell);
<i>-othusa</i> (frighten);	<i>hombisa</i> (decorate);
<i>vuma</i> (sing, consent);	<i>tshaya</i> (smoke);
<i>luphalisa</i> (make old);	<i>-omeleza</i> (strengthen);
<i>-alusa</i> (herd);	<i>-tya</i> (eat);
	<i>thiya</i> (ensnare, hate).

These adjectival stems complete the list of adjectives in Xhosa:

<i>-nye</i> (one, some, other);	<i>-ne</i> (four);
<i>-bini</i> (two);	<i>-hlanu</i> (five);
<i>-thathu</i> (three);	<i>-thandathu</i> (six).

The concords of this class are as follows:

	Subjectival	Adjectival
singular	<i>li-</i>	<i>eli-</i>
plural	<i>a-</i>	<i>ama-</i>

Translate into English:

1. *Abasebenzi ababini bankcenkcejela amakhaphetshu.*
2. *Ibadi elincinci lifuna umthombo.*
3. *Ihase elinye lisela amanzi amaninzi.*
4. *Iliso libona amaso.*
5. *Amasele amanye aya vuma, amanye asela amanzi.*
6. *Abalimi bafuna amagaba amathandathu amatsha.*
7. *UmLungu omnye ulima amasimi amahlanu.*
8. *Amasimi afuna umgquba omninzi.*
9. *Abamelwana abathathu baphulaphula umlimi omnye.*
10. *Abafundi ababini balusa amahase amahlanu.*
11. *Imivundla ithanda ilanga.*
12. *Abafana bathiya amahobe.*
13. *Amahobe ababini atya amazimba amaninzi.*
14. *Iqaqa lothusa amatakane.*
15. *Amaxoki abulala ilizwe.*
16. *Abasebenzi ababini bavula amasango abanye batshaya icuba.*
17. *Utata ubulala ilulwane, umaa uthengisa amaso.*
18. *Umalume uthiya amagama, umninawa walusa amatakane.*
19. *Abasebenzi bathanda amagaba amafutshane.*
20. *AbeLungu ababini bathiya amabadi.*

Translate into Xhosa:

1. Two horses are eating mealies; the others are drinking water.
2. The old students are singing, (and) the new ones are watering cabbages.
3. Five workers are irrigating five fields.
4. Fresh air makes the body healthy.
5. The wind is blowing, (and) the fire is burning.
6. Some gentlemen smoke tobacco.

7. Work strengthens the body.
8. The lambs make children happy.
9. The doves are cooing (singing).
10. The farmers are grinding kaffir-corn.
11. The new potatoes are growing.
12. Many frogs fear a person.
13. The workers are selling new eggs.
14. The new students fear old students.
15. Two boys are locking gates; the others are eating curdled milk.
16. The tall cook is looking at my younger brother.
17. The minister ploughs new, big fields; he wants much kaffir-corn.
18. The farmers are selling good (beautiful) potatoes.
19. The crabs like water.
20. Horses are afraid of puff-adders.

LESSON 7

CLASS 4

The nouns of this class are miscellaneous in character and include terms indicating languages and characteristics. The singular prefix is *isi-* and the plural prefix *izi-*.

Nouns indicating languages and characteristics (with a singular form only):

(a) Languages:

isiJamani (German)
isiBulu (Afrikaans/Dutch)
isiNgesi (English)
isiXhosa (Xhosa)
isiTaliyana (Italian)
isiZulu (Zulu)

(b) Characteristics:

isiZulu (characteristics of the Zulu)
isiXhosa (characteristics of the Xhosa)
isifazi (characteristics peculiar to women)
isithembu (polygamy)

Nouns of foreign origin:¹

isikolo (school) > *izikolo* < 'school' (English)
isitena (brick) > *izitena* < 'steen' (Afrikaans)

¹ To acquire a Xhosa form, foreign nouns commencing in a consonantal compound, e.g. *sk*, *st*, take the *s* into the prefix *isi-*, using the second consonant to commence the stem.

isikwelite (debt) > *izikwelite* < 'skuld' (Afrikaans)

isitulo (chair) > *izitulo* < 'stoel' (Afrikaans)

isipili (mirror) > *izipili* < 'spieël' (Afrikaans)

Nouns designating collectivity (plants, trees, etc.):

isicuba (tobacco field) > *izicuba* < *icuba* (tobacco)

isinga (thorn bush thicket) > *izinga* < *umnga* (thorn bush)

isidiliya (vineyard) > *izidiliya* < *umdiliya* (vine)

Ordinal numbers (with a singular form only):

isibini (second)

isithathu (the third)

isine (the fourth)

isihlanu (the fifth)

Nouns derived from verbs (personal and impersonal):

- (a) Personal nouns derived from verbs are formed by changing the final *-a* of the verb to *-i* and prefixing the class prefix e.g.:

isithethi (speaker) > *izithethi* < *thetha* (speak)

isityebi (rich man) > *izityebi* < *tyeba* (be rich, be fat)

isiseli (heavy drinker) > *iziseli* < *sela* (drink)

*isilumko*¹ (a wise man) > *izilumko* < *lumka* (be wise)

isilumki (a cunning person) > *izilumki* < *lumka* (be wise)

*isazi*² (one who knows) > *izazi* < *azi* (know)

- (b) Impersonal nouns are characterized by the ending *-o* e.g.:

isityalo (a plant) > *izityalo* < *tyala* (plant)

isakhiwo (a building) > *izakhiwo* < *akhiwa* (be built)

isondlo (payment for bringing up) < *-ondla* (feed, rear, bring up)

isaziso (a notice) > *izaziso* < *azisa* (announce)

isihombiso (a decoration) > *izihombiso* < *hombisa* (decorate)

isiciko (a lid) > *iziciko* < *cika* (close with a lid)

isifo (disease) > *izifo* < *-fa* (die)

isiqhamo (fruit) > *iziqhamo* < *qhama* (bear fruit)

Miscellaneous:

isidalwa (creature) > *izidalwa*

isonka (bread) > *izonka*

isisu (stomach, abdomen) > *izisu*

isitiya (garden) > *izitiya*

isandla (hand) > *izandla*

isicaka (servant) > *izicaka*

isigcawu (spider) > *izigcawu*

isinambuzane (insect) > *izinambuzane*

¹ *Isilumko* is, perhaps, the only personal noun of verb origin which has the ending *-o*.

² Notice the dropping of final vowel of the prefix before a vowel-commencing stem.

isitya (vessel) > *izitya*
isigebenga (highwayman) > *izigebenga*
isithende (heel) > *izithende*
isidenge (fool) > *izidenge*
isiqho bofo (knee halter) > *iziqho bofo*
isidudu (thin porridge, gruel) > *izidudu*
isikhukukazi (hen) > *izikhukukazi*
isizwe (tribe, race, nation) > *izizwe*
isixeko (town, city) > *izixeko*
isilo (wild animal) > *izilo*
isikhitshana (boat) > *izikhitshana*
isiwephu (whip) > *iziwephu*
isihlangu (shoe) > *izihlangu*
isibane (lamp, candle) > *izibane*
isixhobo (weapon) > *izixhobo*

Add the following verbs to your vocabulary:

zimela (hide, hide from); *thula* (be quiet, still); *thenga* (buy);
sula (wipe clean, polish); *homba* (adorn oneself); *phumza*
 (relieve, give rest); *thwala* (carry, convey); *tyelela* (visit);
zalisa (fill); *hlamba* (wash); *-enza* (do, make); *nceda* (help,
 assist); *tsiba* (jump); *khwela* (ride); *nxiba* (wear, put on);
gibisela (throw).

Learn the following *conjunctions* and *formatives*:

kodwa (but); *kuba* (because); *ngoko* (therefore); *okanye* (or);
nga- (by means of, with); *na-* (with, in the company of, and).

N.B.—*na-* and *nga-* are formatives; they can never be used
 separately, but must always be joined to a following word. When
na- is used conjunctively, i.e. to join together words (it never joins
 sentences), the final *-a* coalesces with the initial vowel of the
 succeeding word, according to the general Bantu rule of vowel
 coalescence,¹ without altering the grammatical significance of that
 word; and the following forms result:

na-, *ne-*, or *no-*, e.g.

na- + *amaNgesi* gives *namaNgesi*

na- + *isitya* gives *nesitya*

na- + *umlambo* gives *nomlambo*

When *na-* is preplaced to a plural noun of class 1*a*, *a-* may drop
 in favour of *oo-* the plural prefix of the latter class, e.g.

na- + *ooJohn* gives *nooJohn*

na- + *ooBawo* gives *nooBawo*

na- + *oonocanda* gives *noonocanda*

Nga- is an adverbial formative generally signifying an instrument.
 When prefixed to a noun, other than that of class 1*a* plural, coales-
 cence takes place between its final vowel and the initial vowel of the
 noun, e.g.

¹ See Lesson 2.

Isidenge sicima isibane ngamanzi < (*nga-* + *amanzi*)

(The fool is extinguishing the lamp with water.)

INgesi lothusa izige benga ngesiwephu < (*nga-* + *isiwephu*)

(The Englishman is frightening robbers with a whip.)

Isicaka sitshisa amaxamba ngomlilo < (*nga-* + *umlilo*)

(The servant is burning puff-adders with fire.)

When prefixed to nouns of class 1a plural, *nga-* drops the final vowel, only *ng-* appearing, e.g.

Umlimi uthetha ngoobawo (The farmer is talking about my father and his company).

Abalimi bathengisa umbona ngoonomentefe (Farmers sell maize in tin measures).

The Immediate Past

The Xhosa verb has six moods and two non-finite verb forms. The Indicative is one of the six moods and has a large range of tenses, among which is the Immediate Past tense, also known as the Perfect tense. In Xhosa, this tense generally indicates that an action has taken place either to-day, yesterday or in the near past. The tense is built up on the perfect stem of the verb.

The general rule for the formation of the perfect stem is to substitute *-ile* for the final *-a* of the verb, e.g.

vula (open) > *-vulile* (has, have opened or opened)

thunga (sew) > *-thungile* (has, have sewn or sewed)

pheka (cook) > *-phekile* (has, have cooked or cooked)

This tense is composed of the appropriate subjectival concord prefixed to the perfect stem. It is important to note that the immediate past form indicated above is used if no object or adjunct follows the verb, or if the objectival concord (to be explained later) is used with the verb. When an indefinite object or an adjunct follows the verb, a contracted form of the perfect stem is used, i.e. the above forms with the *-il-* dropped, e.g.

AmaNgesi avulile (The English people have opened).

AmaNgesi avule isikolo (The English people have opened a school).

AmaNgesi avule kamsinya (The English people have opened quickly).

AmaNgesi asivulile¹ isikolo (The English people have opened the school).

N.B.—1. The verb *-thi* (say) whether followed by an object or not, is used in its shortened form at all times, e.g. *Ndithe* (I have said or I said) and never *Ndithile*.

2. When nouns of different classes joined by *na-* stand as a compound subject, the subjectival concord of the noun last mentioned is prefixed to the verb, alternatively, the impersonal concord

¹ The *-si-* in the verb is the objectival concord. cf. pp. 44 and 126.

of class 10 may be used; but if one of the nouns belongs to either class 1 or 1a, the subjectival concord of class 1 is used, e.g.

Abafundi namaNgesi bawela umlambo (The students and the English people cross a river).

Izigebenga namaqamba oyika umpu (Highwaymen and puff-adders fear a gun).

Alternatively: *Izigebenga namaqamba koyika umpu*¹ (Highwaymen and puff-adders fear a gun).

In rendering the sentences given below in Xhosa, remember that the concords of this class are:

	Subj. C	Adj. C.
singular	si-	esi-
plural	zi-	ezi-

1. Tobacco has drugged an insect.
2. Many parents visit a minister.
3. The highwaymen like thickets but students like schools.
4. Trains carry people and horses.
5. The students are listening because teachers are talking.
6. The women have ploughed four fields with three hoes.
7. The new servant is hitting lambs with a big whip.
8. Thomas has burnt a hen with gruel.
9. Eyes are afraid of big wind.
10. The beautiful gardens have made old farmers happy.
11. Big children and big students are fleeing from a small spider.
12. Six drivers and five students have crossed a big river in (with) small boats.
13. The teacher is talking with parents.
14. The old woman is tasting new bread with an old servant.
15. The speakers have spoken
16. The tailors or the cooks have eaten.
17. The highwaymen have eaten big eggs.
18. Two servants have gone away.
19. Two students have eaten gruel, others have eaten bread.
20. We polish shoes with hands.

Translate into English:

1. *Isikhukukazi esihle sibone iqamba neqaqa.*
2. *Izibane zinceda abafundi nabafundisi.*
3. *Izinambuzane zitye umgubo.*
4. *Izikhithana ezithathu ziwelile.*
5. *Izilumko zithenge amahase amabini namazimba amaninzi.*
6. *Umninawa unxiše izihlangu ezitsha kuba uya hamba.*
7. *Amahlwempu anqunqa imifuno ngesitshetshhe.*
8. *AmaTaliyana athenge izonka necuba.*
9. *Ubawokazi uhambile.*
10. *Ubawo uya thetha kodwa niya dlala.*

¹ For a fuller treatment of compound subjects or objects, see Lesson 23.

11. *Izige benga zi bulala abantu ngemipu nangemikhonto.*
12. *Abafundi bamemela umfundisi ngoko abazali baya vuya.*
13. *UMasango uvala umnyango kuba umoya uya vuthuza.*
14. *Isikhukukazi sitye amazimba neziqhamo nombona.*
15. *Umlimi uthenge amahase amabini namatakane amane.*
16. *Oonomadudwane ababini batye izigcawu ezithandathu.*
17. *Abapheki abadala namaxoki amane bahambile.*
18. *Umqhubi ubopha amahase ngesiqhobo so.*
19. *Isidenge esikhulu sivale iminyango ngezitulo.*
20. *UNomalizo uhlamba izandla nezitya ngamanzi amancinci.*

LESSON 8

CLASS 5

The nouns of this class are characterized by the prefix *iN-* in the singular and *iziN-/iiN-* in the plural. The prefix *iziN-* is used with monosyllabic nouns and *iiN-*, which is a contraction of *iziN-*, with polysyllabic ones.

A great number of the nouns of this class are names of animals and for that reason this class is sometimes referred to as 'the animal class'. There are a few nouns also which have reference to people; some of these, though class 5 in the singular, are class 3 in the plural.

The symbol *-N-* (capital) is here used to indicate a nasal element in the prefix, which is subject to change according to the type of sound at the beginning of the word stem. If it is followed by an alveolar sound—*t, d, s, z*, etc., it remains in the basic alveolar position as *n*. If it is followed by a palatal sound—*y, j, tʃ, ty*, etc., it shifts to the palatal position and becomes the palatal nasal (see *ny*¹). When followed by a velar sound—*k, g*, etc., this nasal shifts to the velar position to become the velar nasal *ng* as in the English word 'singing'. But when the stem commences in a bilabial sound—*ph, ɸ, b*, or the dentilabial sounds—*f* and *v*, the nasal shifts to the labial position and becomes *m*.

These modifications of *-N-* are due to the fact that compound sounds in Xhosa are always homorganic, i.e. each element is formed by the same organs of articulation. The *-N-*, therefore, adjusts itself to the position of articulation of the first element of the stem, with which it forms an indivisible unit. When used with the bilabial consonant, for instance, the *-N-* becomes bilabial, thus:

$$n + ph > mp; \quad n + ɸ > mb$$

¹ cf. p. 6.

When used with a palatal sound, it becomes palatal, e.g.:

$n + y > ny$; $n + j > nj$; $n + tʃ > ntʃ$; $n + ty > nty$,
in each of which cases the pronunciation of the n is that of Xhosa ny . Similarly when used with velar sounds, it becomes a velar nasal, e.g. $n + kh > nk$; $n + g > ng$. When, however, it is used with an alveolar sound, it naturally remains in its basic position, because the sound with which it forms a unit, employs the same organs of articulation, e.g.

$n + th > nt$; $n + d > nd$

If the words given below are pronounced slowly and special attention is paid to the acoustic quality of the $-N-$ in each case, the difference in these nasals will be readily appreciated.

Alveolar $-N-$ *indoda* (man); *intetho* (speech); *inzalo* (off-spring); *intsomi* (fable).

Palatal $-N-$ *indyebo* (riches); *inja* (dog); *inyoka* (snake); *amantʃontʃo* (young of animals); *ntyontya* (whistle continuously).

Velar $-N-$: *inkwenkwezi* (star); *ingonyama* (lion); *ingangamja* (one in high position).

Bilabial $-N-$: *imbalela* (drought) $< iN + balela$;
impilo (health) $< iN + philo < (phila)$;
impatho (treatment) $< iN + phatho < (phatha)$;
impembelelo (influence) $< iN + phembelelo < (phembelela)$.

Another very important feature of this nasal is that it has a hardening effect on the consonant with which it forms a unit, causing the aspirated ones to lose their aspiration. The following examples which include nouns of class 6 will illustrate the hardening and de-aspirating effect of the nasal in question. Class 6 nouns have been included here because this phenomenon can best be seen with nouns of this class, in which the plurals come under the influence of $-N-$. The following examples will show the effect of $-N-$ on the different types of consonants:

1. On radical clicks

Dental: $n + c > ngc$, e.g.
cela (ask) $> ingcelo$ (request, petition);
calula (distinguish between) $> ingcalulo$ (discrimination);
cinga (think) $> ingcinga$ (a thought).

Palato-alveolar: $n + q > ngq$, e.g.
qequeja (train) $> ingqequejo$ (training);
qonda (comprehend) $> ingqondo$ (mind, mental capacity).

Lateral: $n + x > ngx$, e.g.
xoxa (discuss) $> ingxoxo$ (discussion);
xela (tell, confess) $> ingxelo$ (declaration, report).

2. On aspirated clicks

- Dental: $n + ch > nkc$, e.g.
chaza (straighten out, explain) $>$ *inkcaza* (comb);
chita (spill, spend) $>$ *inkcitho* (expense).
- Palato-alveolar: $n + qh > nkq$, e.g.
qhuba (drive, carry on) $>$ *inkqubo* (procedure);
qhekeka (become split) $>$ *inkqekeko* (division).
- Lateral: $n + xh > nkx$, e.g.
xhasa (support, maintain) $>$ *inkxaso* (support, maintenance);
xhwaleka (become incapacitated) $>$ *inkxwaleko* (misfortune, incapacitation).

3. On non-click sounds

Aspirated explosives become ejectives:

- $n + th > nt$, e.g.
uthango (fence) $>$ *iintango* (fences) $<$ *iiN-* + *thango*;
 $n + ph > mp$, e.g.
uphondo (horn) $>$ *iimpondo* (horns) $<$ *iiN-* + *phondo*;
 $n + kh > nk$, e.g.
ukhozo (seed grain) $>$ *iinkozo* (seed grains) $<$ *iiN-* + *khozo*.

Fricatives become affricates:

- $n + s > nts$, e.g.
usana (infant, baby) $>$ *iintsana* (infants) $<$ *iiN-* + *sana*;
 $n + z > nz$, e.g.
uzipho (claw) $>$ *iinzipho* (claws) $<$ *iiN-* + *zipho*;
 $n + \int > nt\int$, e.g.
u\intiyi (eyebrow) $>$ *iint\intiyi* (eyebrows) $<$ *iiN-* + *\intiyi*;
 $n + f > mf$, e.g.
ufudo (tortoise) $>$ *iimfudo* (tortoises) $<$ *iiN-* + *fudo*;
 $n + v > mv$, e.g.
uluvo (opinion) $>$ *izimvo* (opinions) $<$ *iziN-* + *vo*;
 $n + hl > ntl$, e.g.
uhlobo (kind, type) $>$ *iintlobo* (kinds, types) $<$ *iiN-* + *hlobo*.

Bilabial implosive becomes bilabial explosive:

- $n + \delta > mb$, e.g.
ubambo (rib) $>$ *iimbambo* (ribs) $<$ *iiN-* + *bambo*;
ubalo (census) $>$ *iimbalo* (censuses) $<$ *iiN-* + *balo*.

The following are the various types of nouns found in class 5:

Nouns with monosyllabic stems (N.B. plural in *iziN-*):

- into* (thing) $>$ *izinto*
indlu (house) $>$ *izindlu*
incha (grass) collective, hence no plural ordinarily
inja (dog) $>$ *izinja*
ingwe (leopard) $>$ *izingwe*
imvu (African fat-tailed sheep) $>$ *izimvu*.

Nouns having reference to people:

intombi (young lady, daughter) > *iintombi*

inkosi (king, chief) > *iinkosi*,¹ *izinkosi* (nobility, chiefs).

Nouns having reference to animals and birds:

inkomo (beast) > *iinkomo*

impuku (rat) > *iimpuku*

imvu (hippo) > *iimvu*

intaka (bird) > *iintaka*

inciniba (ostrich) > *iinciniba*

inchunchu (honey-sucker) > *iinchunchu*

indlovu (elephant) > *iindlovu*

Nouns reverting to class 3 in the plural:

indoda (man) > *amadoda*

inkosana (petty chief, prince, respectable young man) > *amakhosana*

inkonyana (calf) > *amankonyana*

intsimi (field) > *amasimi*

inkwenkwe (boy) > *amakhwenkwe*

intombazana (girl) > *amantombazana*

inkosikazi (chief's wife, wife, woman) > *amakhosikazi*

inkosazana (princess, young lady) > *amakhosazana*

Nouns of foreign origin:

ibulukhwe (trousers) > *iibulukhwe* < 'broek' (Afr.)

ihempe (shirt) > *iihempe* < 'hemp' (Afr.)

ivenkile (shop) > *iivenkile* < 'winkel' (Afr.)

ilokhwe (dress) > *iilokhwe* < 'rok' (Afr.)

idyokhwe (yoke) > *iidyokhwe* < 'juk' (Afr.) or 'yoke' (Eng.)

ihagu (pig) > *iihagu*

ikomityi (cup) > *iikomityi* < 'kommetjie' (Afr.)

isepha (soap) > *iisepha* < 'seep' (Afr.)

iqhiya (doek) > *iiqhiya*

igufa (sheep) > *iigufa*

imali (money) > *iimali* < 'money' (Eng.)

ititshala (a teacher) > *iititshala* < 'teacher' (Eng.)

ikati (cat) > *iikati* < 'kat' (Afr.)

ifestile (window) > *iifestile* < 'venster' (Afr.)

Nouns derived from verb stems (N.B. impersonal ending -o):

inyameko (diligence, care) > *iinyameko* < *nyameka* (attend closely with interest)

ingcelo (a request, petition) > *iingcelo* < *cela* (ask)

ingqondo (sense, mind) > *iingqondo* < *qonda* (comprehend)

inzuzo (gain) > *iinzuzo* < *zuza* (gain)

inkqubo (procedure) > *iinkqubo* < *qhuba* (go on with, proceed)

intetho (speech) > *iintetho* < *thetha* (speak, talk)

intfukumo (movement) > *iintfukumo* < *fukuma* (move).

¹ *Amakhosi* is also possible.

Miscellaneous:

intliziyo (heart) > *iintliziyo*
indawo (place, point) > *iindawo*
inxhowa (bag) > *iinxhowa*
intsimbi (iron, bell) > *iintsimbi*
indlela (path, road) > *iindlela*
inqwelo (waggon) > *iinqwelo*
intloko (head) > *iintloko*
inkuku (fowl) > *iinkuku*
imbovane (ant) > *iimbovane*
imvula (rain) > *iimvula*
inqholowa (wheat) > *iinqholowa*
intyatyambo (flower) > *iintyatyambo*
inyosi (bee) > *iinyosi*
incindi (nectar) > *iincindi*
ingoma (song) > *iingoma*
imphepho (fresh air, breeze) > *iimphepho*
ingcongconi (mosquito) > *iingcongconi*
intonga (stick) > *iintonga*
intlanzi (fish) > *iintlanzi*
imbola (red ochre) > *iimbola*
ingxangxasi (waterfall) < *iingxangxasi*
inyama (flesh, meat) > *iinyama*
indlebe (ear) > *iindlebe*
incwadi (book, letter) > *iincwadi*
ingcambu (root) > *iingcambu*

Add the following verbs to your vocabulary;

-sa (clear up (of rain), dawn, be naughty); *bunga* (conspire, meet in council); *bulisa* (greet); *nxanwa* (become thirsty); *bulela* (thank); *bola* (rot, decompose); *baba* (fly, flutter); *-na* (rain); *jiya* (abandon, desert); *luma* (bite); *phatha* (hold in hand, touch, feel); *khonkotha* (bark); *qwalasela* (look steadfastly at); *bala* (write); *hlabha* (pierce, stab, slaughter); *dubula* (shoot, bloom); *diliza* (demolish); *phaphisa* (enliven, make alert); *gqitha* (pass, surpass).

Stative Verbs

Certain verbs form their immediate past tense by modifying the vowels of the last two syllables of the verb stem; the majority of such verbs have the vowel *-a-*, in these syllables, which is modified into *-e-*. A close examination of such verbs reveals that:

- (a) In their immediate past form, they indicate state, rather than a completed action. The state indicated is, however, always the result of the action completed.
- (b) They give a present tense meaning, though perfect (immediate past) in form, e.g.

lala (sleep) > *-lele* (asleep)
zala (be full) > *-zele* (full)
thwala (carry) > *-thwele* (carrying)
sala (remain) > *-sele* (behind)
khathala (tire) > *-khathele* (tired)
singatha (carry in arms) > *-singethe* (carrying in arms)
hlala (sit, live) > *-hleli* (seated, sitting)
fumana (find, get, come upon) > *-fumene* (found)
dibana (meet together) > *-dibene* (together)
ahlukana (part with or from) > *-ahlukenene* (separated)
fudumala (be warm) > *-fudumele* (warm)
enzakala (be hurt) > *-enzakele* (hurt).

Because of the characteristics listed above, these verbs are called 'stative' verbs.

The following verbs which closely resemble 'stative' verbs, form their immediate past tense in the ordinary way, i.e. they suffix *-ile*:

bala (write) > *-balile*
dlala (play) > *-dlalile*
dala (create) > *-dalile*
jala (bristle with anger) > *-jalile*
hlamba (wash) > *-hlambile*
thabatha (take) > *-thabathile*
qaba (paint, smear with red ochre) > *-qabile*

Learn the following adverbs:

ngoku (now); *phezolo* (yesterday, last evening); *ngomso* (tomorrow); *namhla* (to-day); *kusasa* (in the morning); *emini* (at daytime); *emalanga* (in the afternoon); *ebusuku* (at night); *ngokatya* (at dusk); *ngokuhlwa* (at night, in the evening).

The concords of this class are:

	Subj. C.	Adj. C.
singular	<i>i-</i>	<i>eN-</i>
plural	<i>zi-</i>	<i>eziN-</i>

Translate into English:

1. *Iintaka ziya baba zifuna amazimba nombona.*
2. *Iinkuku zilele, zitye inqholowa nembovane nombona.*
3. *Imvula iya na ngoko incha nenqholowa ikhulile.*
4. *A bafundi baakhe izindlu ezinkulu ngomhlaba nangezitena.*
5. *A beLungu bahombisa izindlu ngeentyatyambo.*
6. *Intaka ibaba ngamaphiko nenyosi ibaba ngamaphiko.*
7. *Iintyatyambo ezintle zihombisa umzi.*
8. *Iinyosi ezimbini ziya baba zifuna iintyatyambo nencindi.*
9. *Imvula iya na ngoko abalimi balima amasimi nezitya.*
10. *Umalume uthanda iingoma okanye iintyatyambo ezintle.*
11. *Abantwana bafuna impepho kuba iphaphisa ingqondo.*

12. *Abazali babulela umfundisi kuba ufundise abantwana, iingoma ezintsha.*
13. *Iingcongconi zithwala izifo ezininzi.*
14. *Izinja zikhonkotha abantu namahafe neenkomo ebusuku.*
15. *Iimpuku zitya amazimba nezonka nomgubo nomququ.*
16. *Abafana bagibisele iinkomo ngeentonga nangamatye nangezitena phezolo.*
17. *Amakhwenkwe oyika ingxangxasi namanzi.*
18. *Bavale isango kuba amatakane atya iintyatyambo nekhaphetshu.*
19. *Inqholowa ikhulile nemidiliya ikhulile.*
20. *Namhla kusasa iinkuku zibaleke inciniba encinci.*

Translate into Xhosa:

1. The sheep are playing because the lion is asleep.
2. The lamb has drunk much water.
3. The children are fleeing from a big snake.
4. The dog is tired and the servants are tired.
5. Cattle and birds like fresh air.
6. The grass has grown because the rain has fallen.
7. The servants water flowers and potato plants in the morning and in the evening.
8. The hippopotami like the sun in the afternoon.
9. The birds are carrying spiders with (their) mouths.
10. Ear-rings decorate ears.
11. My mother has made a big fire.
12. They have read many books.
13. Ants demolish houses.
14. The big lions and the big snakes fear man.
15. The girl is running away from bees and mosquitoes.
16. Yesterday the farmer shot three lions with an old gun.
17. The children need much fresh air.
18. The dogs are tired, last night they barked at highwaymen.
19. The sheep have run away because dogs are barking.
20. The little girl has washed (her) head, hands and teeth.

LESSON 9

CLASS 6

This class is characterized by nouns indicating long objects and high things, and includes somewhat abstract nouns, derived from verbs, denoting state.

For those nouns which have monosyllabic stems the class prefix is *ulu-* in the singular, it is *u-* for the rest. In the plural, the

monosyllabic nouns take *iziN-* as the prefix, and the rest take *iiN-* (both class 5 plural prefixes). The changes resulting from the influence of the *-N-* are also found here. In addition, the *-N-* undergoes the same phonetic changes as exemplified in class 5.

The significant division of nouns in this class is into monosyllabic and polysyllabic types, e.g.

Monosyllabic nouns:

- uluvo* (opinion) > *izimvo*
- uluthi* (a stick) > *izinti*
- ulusu* (human skin) > *izintsu*
- ulusu*¹ (large tripe of animal) > *izintsu*
- uluhlu* (a row, line) > *izintlu*
- ulunya* (malice) no plural
- ulundi* (brim, edge) > *izindi*
- uluntu* (mankind) no plural

Polysyllabic nouns:

- usuku* (day) > *iintsuku*
- udaka* (mud) no plural
- undwendwe* (visitor) > *iindwendwe*
- uthuli* (dust) > *iintuli*
- ukhuni* (log, wood) > *iinkuni*
- usi ba* (feather) > *iintsiba*
- ulwamvila* (a sting) > *izamvila*²
- ufudo* (tortoise) > *iimfudo*
- unyawo* (foot) > *iinyawo*
- unwele* (hair of head) > *iinwele*
- uhadi* (harp, organ, piano) > *iihadi*
- ulwandle* (sea) > *iilwandle*
- uthango* (fence, hedge) > *iintango*
- udongwe* (clay) > *iindongwe*
- ucango* (door) > *iingcango*
- uthuthu* (ashes) no plural
- usapho* (off-spring) > *iintsapho*
- ucingo* (wire) > *iingcingo*
- uncedo* (help) no plural
- uduli* (bridal party) > *iinduli*
- uvuyo* (joy) no plural
- udidi* (a class, rank) > *iindidi*
- usizi* (sorrow, sympathy) > *iintsizi*
- udonga* (wall, embankment) > *iindonga*
- uthando* (love) no plural

Learn the following verbs:

qhumisa (make to rise—of dust, smoke, ashes); *wola* (gather up, embrace); *qhuma* (rise—of smoke, dust, ashes); *chaza*

¹ The difference between these two words is in intonation.

² This is an irregular plural.

(comb, explain); *vimba* (be stingy towards, refuse one a thing); *ngxolisa* (scold); *suzela* (sting, pass wind in front of); *xonxa* (mould into shape); *biza* (call); *phandla* (blind, hurt the eye); *canda* (split, chop, crack, survey); *gudisa* (preen); *ncholisa* (make dirty); *ngxola* (make noise); *velisa* (produce); *-aphuka* (be broken); *khawuleza* (make haste, hurry).

Possession

A. Possession in Xhosa is indicated by means of possessive stems, which always refer to the possessor, and possessive concords which refer to the possessee or the thing possessed. The possessive concords are prefixed to the possessive stems, and the two constitute the possessive. As already pointed out when introducing the adjective, the possessive, in Xhosa, is one of the parts of speech which qualify the substantive, and which must be brought into concordial agreement therewith by means of the possessive concord.

Functionally, when one says 'my book' or 'her book', 'my' and 'her', respectively, serve the same purpose as 'small' and 'big' in the phrases 'the small book' and 'the big book', i.e. that of confining the noun to the book indicated. So, contrary to what obtains in a number of non-Bantu languages, the possessive is not a 'case' in Xhosa, but an ordinary qualificative like an adjective.

In Xhosa, possessives consist of either:

- (a) True possessive stems, or
- (b) Nominal, pronominal or adverbial stems.

Both types of stems prefix possessive concords. Possessive stems have their origin, for the most part, in absolute pronouns (which will be studied later) which, in the majority of cases, take their form from the noun prefixes. Possessive concords can therefore be derived from subjectival concords.

Here is a list of possessive stems for all persons up to and including class 6:

	singular	plural
1st person	- <i>m</i> (my)	- <i>ithu</i> (our)
2nd person	- <i>kho</i> (thy)	- <i>inu</i> (your)
Class 1.	- <i>khe</i> (his/her)	- <i>bo</i> (their)
2. '1	- <i>wo</i> (its)	- <i>yo</i> (their)
3. '2	- <i>lo</i> (its)	- <i>wo</i> (their)
4. '3	- <i>so</i> (its)	- <i>zo</i> (their)
5. '4	- <i>yo</i> (its)	- <i>zo</i> (their)
6. '5	- <i>lo</i> (its)	- <i>zo</i> (their)

Possessive Concords

The possessive concords are formed from the subjectival concords in the following manner:

Where the subjectival concord is a consonant plus a vowel, the vowel is elided and the possessive formative *-a* added, except in classes 6 singular and 8 singular, where the *-a* is added to the full concord; but where it is a vowel only, the possessive formative is added to the concord as it stands, e.g.

		Subj. C.		Possessive Formative		Possessive C.
Class 1.	singular	<i>u-</i>	+	<i>a</i>	>	<i>wa-</i>
	plural	<i>ba-</i>	+	<i>a</i>	>	<i>ba-</i>
2.	singular	<i>u-</i>	+	<i>a</i>	>	<i>wa-</i>
	plural	<i>i-</i>	+	<i>a</i>	>	<i>ya-</i>
3.	singular	<i>li-</i>	+	<i>a</i>	>	<i>la-</i>
	plural	<i>a-</i>	+	<i>a</i>	>	<i>a-</i>
4.	singular	<i>si-</i>	+	<i>a</i>	>	<i>sa-</i>
	plural	<i>zi-</i>	+	<i>a</i>	>	<i>za-</i>
5.	singular	<i>i-</i>	+	<i>a</i>	>	<i>ya-</i>
	plural	<i>zi-</i>	+	<i>a</i>	>	<i>za-</i>
6.	singular	<i>lu-</i>	+	<i>a</i>	>	<i>lwa-</i>
	plural	<i>zi-</i>	+	<i>a</i>	>	<i>za-</i>

N.B.—1. In Xhosa possession is always denoted by ‘of’ and not by the apostrophe ‘s’.

2. Adjectives and possessives follow the noun they qualify; and if both are used with the same noun, the possessive always precedes the adjective, coming immediately after the noun.

Examples:

1. *Usana lwam* < (*lwa-* + *-m*) *oluncinci lufuna unina*.
(My small baby wants its mother.)
2. *Umsebenzi wakho* < (*wa-* + *-kho*) *omhle uvelise iziqhamo*.
(Your good work has produced fruits (results).)
3. *Uthando lwabazali* < (*lwa-* + *abazali*) *bethu* < (*ba-* + *-ithu*)¹
luvuyisa iintliziyo zethu < (*za-* + *-ithu*).
(The love of our parents (for us) gladdens our hearts.)
4. *Amatakane ezimvu* < (*a-* + *izimvu*) *oyika amanzi*.
(The lambs of the sheep are afraid of water.)

B. It is also possible to imply possession by using the formative *na-* (with). When one is ‘with something’ one is, in reality, in possession of the thing one is said ‘to be with’. Xhosa employs this use of *na-* to denote possession, e.g.

1. *Ndinemali* < (*na-* + *imali*) *eninzi*.
(I have much money/I (am) with much money.)
2. *Inkomo inamehlo* < (*na-* + *amehlo*) *amabini*.
(A beast has two eyes/a beast (is) with two eyes.)
3. *Iingcongconi zinemilenze* < (*na-* + *imilenze*) *emininzi*.
(Mosquitoes have many legs/mosquitoes (are with many legs).)

¹ Revise Lesson 2 for coalescence of vowels.

4. *Isikolo safo* < (*sa-* + *-fo*) *sinetit[hala* < (*sina-* + *itit[hala*)
enye.

(Their school has one teacher/their school (is) with one teacher.)

C. When the possessor is a noun of class 1*a* singular the possessive concord *ka-* is prefixed to the noun after eliding its initial vowel. If the thing possessed is a noun of a class that has a consonant and vowel combination as the subjectival concord, the possessive concord *ka-* is preceded by the subjectival concord of the thing possessed, but where the subjectival concord consists of a vowel only, *ka*¹ is used alone. The significant thing here is that the concord used is that of the possessor, e.g.

- Class 1. singular *Umntwana kamalume uya lila*.
(The child of my maternal uncle is crying.)
plural *Abantwana bakamalume baya lila*.
(The children of my maternal uncle are crying.)
2. singular *Umhlakulo kabawokazi waphukile* < (*u-* + *-aphukile*).
(The spade of my paternal uncle is broken.)
Plural *Imihlakulo kabawokazi yaphukile* < (*i-* + *-aphukile*).
(The spades of my paternal uncle are broken.)
5. singular *Inja kaMasango ikhonkothile*.
(The dog of Mr. Masango has barked.)
plural *Iinkomo zikaHoffman ziwele umlambo*.
(The cattle of Mr. Hoffman have crossed the river.)

The Descriptive Possessive

Besides the types indicated above, Xhosa has yet another possessive, the Descriptive Possessive, where the concord used is that of the possessor of some quality, characteristic or material. Descriptive Possessives are of two types: (a) those with a noun base and (b) those with an adverbial base.²

The Descriptive Possessives with a Noun Base

(i) Indicating material:

inxhowa yofele (leather bag)
icephe lesilivere (silver spoon)
ingufo yoboya (woollen blanket)
imbiza yodongwe (clay pot)

(ii) Indicating contents:

umphanda wamanzi (earthen pot of water)
inxhowa yamazimba (kaffir-corn bag)

¹ *ka-* is an invariable concord.

² (b) is exemplified in Lesson 12.

intonga yobugqi (magic wand)
isonka sombona (mealie bread)

(iii) Indicating type, features, characteristics:

ikati yenkunzi (tom-cat)
incwadi yemali (bank book)
incwadi yezi-balo (arithmetic book)
amanzi omlambo (river water)

(iv) Indicating verbal state or action (with the infinitive):

ixesha lokulala (sleeping time)
imini yokuphumla (day of rest)
igumbi lokutyela (dining-room)
intetho yokugqibela (final speech)

(v) Indicating order:

indlu yesibini (second house)
ingxelo yesine (fourth report)
incwadi yesithathu (third book)

The concords of this class are as follows:

	Subj. C.	Adj. C.	Poss. C.
singular	<i>lu-</i>	<i>olu-</i>	<i>lwa-</i>
plural	<i>zi-</i>	<i>eziN-</i>	<i>za-</i>

Translate into Xhosa:

1. The sea is making noise because (some) wind is blowing.
2. My teacher calls his students with (by means of) a big bell.
3. My servant built a long fence with wire yesterday.
4. The sea has broken down a big stone wall.
5. Your boys are moulding their cattle with my clay.
6. The big wind opens doors.
7. Nomadinga is greeting a bridal party with joy.
8. My children have built a wall with mud and clay.
9. Your tortoise has drunk my water.
10. The lions drink water but they eat flesh.
11. People walk with their feet but they see with their eyes.
12. The bee has stung a child with its sting.
13. The girls have kindled a big fire with wood and grass.
14. My father is scolding his servant because he stints his dogs meat.
15. The students are singing a song (and) their teacher is playing (hitting) an organ.
16. Students comb their hair with a comb.
17. The wind is blowing, for that reason dust is rising.
18. The girl is gathering up ashes.
19. The servant is wiping off dust.
20. The bridal party is making dust (making dust rise).

Translate into English:

1. *Usana lwakho luya lila kuba loyika iinkuku namatakane.*
2. *Udaka lwenu luncholisa izandla neenyawo.*

3. *Iindwendwe zam zitya umvubo nenyama.*
4. *Ubawo ubulise iindwendwe zakhe ngovuyo olukhulu.*
5. *Uthuli luphandla abantu.*
6. *Abasebenzi bakabawo bacanda iinkuni, baakha neentango.*
7. *AmaXhosa aakha izindlu ngodaka nangezitena.*
8. *Iintaka zigudisa iintsiba zazo ngemilomo.*
9. *Uluntu loyika ulwamvila.*
10. *Iinyawo zithwala uthuli ngoko zincholisa izindlu.*
11. *Ihagu ithanda udaka nombona.*
12. *Uduli luwele imilambo emininzi emikhulu.*
13. *Amadoda aakhe uthango ngocingo nangezitena phezolo.*
14. *Abantu bahamba ngeenyawo nangololiwe.*
15. *Umaa ubase umlilo omkhulu ngeenkuni.*
16. *Abantwana bomkhuluwa baya duda kuba uSokuzula ubetha uhadi.*
17. *Iindwendwe zomlimi zoyikainja yomninawa wam ngoko ziya baleka.*
18. *Amakhwenkwe atsiba iindonga neentango ezinde.*
19. *Utifshala ubethe intsimbi yesikolo ngoko abafundi baya baleka kuba isikolo siya ngena.*
20. *Iihagu zomLungu zoyika ulwandle.*

LESSON 10

CLASS 7

This is a class of abstract and semi-abstract nouns. Few nouns, by origin, belong to this class; the majority are derived from other parts of speech, e.g. adjectives, verbs, nouns and relatives. The singular prefix is *ubu-*. In the case of vowel commencing stems this prefix is contracted into *ub-*. As the prefix of the class is not definitely indicative of number, there is no plural form of the class prefix, the two nouns which have possible plural forms take the class 5 plural prefix.

Ordinary nouns of this class:

(a) with full prefix:

- ubusika* (winter)
- ubuthongo* (slumber)
- ubusi* (honey)
- ubuhlanti* (livestock fold)
- ubuso* (face)
- ubulawu* (sweet-smelling ointment)
- ubulembu* (lichen, algae)

ubuchopho (brain)
ububovu (puss)
*utywala*¹ (liquor, beer)
*utyani*¹ (pasturage)
ubusuku (night)

(b) with contracted prefix:

ubomi (life) *uboya* (wool)

Nouns derived from adjectives:

ubude (tallness, height) < *-de* (tall)
ubukhulu (greatness) < *-khulu* (big)
ububi (ugliness, badness) < *-bi* (bad, ugly, evil)
ubuncinci (smallness) < *-ncinci* (small)
ubuhle (beauty) < *-hle* (beautiful, pretty, etc.)

Nouns derived from verbs:

ubufundisi (ministry) < *fundisa* (teach)
ubutyebi (wealthiness) < *tyeba* (be wealthy)
ubulumko (wisdom) < *lumka* (be wise)
ubugeza (madness) < *geza* (be mad)
ubuguli (sickliness) < *gula* (be sick).

Nouns derived from nouns by change of prefix:

ubumfama (blindness) < *imfama* (a blind man)
ubuhlwempu (poverty) < *ihlwempu* (a pauper)
ubudenge (foolishness) < *isidenge* (a fool)
ubuntu (human attributes) < *umntu* (a person)
ububele (kindness) < *izibele* (acts or feelings of affection)

Nouns derived from relatives:

ubutsolo (sharpness) < *-tsolo* (sharp)
ubunyulu (purity) < *-nyulu* (pure)
ubunzulu (depth) < *-nzulu* (deep)
ubukrwada (rawness) < *-krwada* (raw)
*ubumnandi*² (sweetness) < *-mnandi*² (sweet, pleasant).

Nouns with a possible plural form:

ubuhlanti (livestock fold) > *iintlanti*
utywala (liquor, beer) > *iindywala* (beer drinks, parties)

Vocabulary to be memorized:

Nouns

<i>ubulungisa</i> (righteousness)	<i>ubuyatha</i> (stupidity)
<i>ubuhlungu</i> (pain)	<i>ubudoda</i> (manliness)
<i>ububomvu</i> (redness)	<i>ubuluhlaza</i> (greenness, blue-
<i>ubumdaka</i> (dirtiness)	ness)
<i>ubumbuna</i> (tameness)	<i>ubufufu</i> (heat)

¹ The original forms of these words were: *ubwala* and *ubwani* respectively. According to the phonetic rules of Xhosa, if *w* follows a bilabial sound, palatalization takes place, i.e. *b* > *ty*.

² Most Xhosa speakers pronounce these words without the *-n-* hence *ubummandi* and *-mmandi* respectively, may be heard.

<i>ubunzima</i> (heaviness, difficulty)	<i>ubungcwele</i> (holiness)
<i>ubumuncu</i> (sourness)	<i>ubuñanzi</i> (width)
<i>ubumanzi</i> (wetness)	<i>ubumhlophe</i> (whiteness)
<i>ubumnyama</i> (darkness, blackness)	

Verbs

nkhama (hurry, make haste); *gqiba* (finish); *-anda* (increase, expand); *-ya* (go to); *cheba* (shear); *nqwenela* (wish for); *nxilisa* (make drunk, intoxicate); *tsala* (pull, suck); *cula* (sing); *vuka* (wake up, get up); *dubulisa* (cause to bloom); *galela* (pour); *phuma* (come or go out).

The possessive stem of this class is *-bo* and the concords are as follows:

	Subj. C.	Adj. C.	Poss. C.
singular	<i>bu-</i>	<i>obu-</i>	<i>ba-</i>

Besides the above, Xhosa uses other concords as follows: objectival, relative and enumerative.

The Objectival Concord

This concord always represents the object and whether expressed or not may point to it. It is similar to the subjectival concord, except where the latter consists of a single vowel. When the objectival concord is used with a verb in the present tense, it is usual to employ the long form with *-ya-* e.g. *siya babona* (we see them). It is further possible to use this concord as well as the object itself, e.g. *siya babona abalimi* (we see the farmers). When this is done, the usual effect is to make the object definite; Xhosa has thus a way to distinguish between such a sentence as *siya babona abalimi* (we see the farmers) and *sibona abalimi* (we see farmers). In the former case the object has been mentioned in the context and is definite.

Following is a comparative list of subjectival and objectival concords for all persons, singular and plural, up to and including class 7.

	Subjectival Concords		Objectival Concords	
	singular	plural	singular	plural
1st person	<i>ndi-</i>	<i>si-</i>	<i>-ndi-</i>	<i>-si-</i>
2nd person	<i>u-</i>	<i>ni-</i>	<i>-ku-</i>	<i>-ni-</i>
Class 1.	<i>u-</i>	<i>ba-</i>	<i>-m-</i>	<i>-ba-</i>
2.	<i>u-</i>	<i>i-</i>	<i>-wu-</i>	<i>-yi-</i>
3.	<i>li-</i>	<i>a-</i>	<i>-li-</i>	<i>-wa-</i>
4.	<i>si-</i>	<i>zi-</i>	<i>-si-</i>	<i>-zi-</i>
5.	<i>i-</i>	<i>zi-</i>	<i>-yi-</i>	<i>-zi-</i>
6.	<i>lu-</i>	<i>zi-</i>	<i>-lu-</i>	<i>-zi-</i>
7.	<i>bu-</i>		<i>-bu-</i>	

In the following examples the first sentence in each case has the subjectival concord only while the second has the objectival concord included.

1. *Utithala ubetha abantwana.*
(The teacher hits children.)
Utithala uya babetha abantwana.
(The teacher hits the children.)
2. *Amanzi acima umlilo.*
(Water extinguishes fire.)
Amanzi aya wucima umlilo.
(Water extinguishes the fire.)
3. *AbeLungu bathanda izinja.*
(Europeans love dogs.)
AbeLungu baya zithanda izinja.
(Europeans love the dogs.)

The Remote Past

Xhosa has yet another past tense which is used when the action indicated by the verb took place at a time previous to yesterday.

The remote past tense, as this is called, is extensively used in narration, and is formed by a change in the subjectival concord. Where the subjectival concord consists of a consonant and a vowel, the vowel part is elided and the formative *-a*¹ added, except in the case of classes 6 and 8 singular, where the *-a* is added to the full subjectival concord; but where the subjectival concord is a vowel only, *-a* is added to the vowel as it stands, the result being as follows:

	Singular			Plural		
	Present Subj. C.		Past Subj. C.	Present Subj. C.		Past Subj. C.
1st person	<i>ndi-</i>	>	<i>nda-</i>	<i>si-</i>	>	<i>sa-</i>
2nd person	<i>u-</i>	>	<i>wa-</i>	<i>ni-</i>	>	<i>na-</i>
Class 1.	<i>u-</i>	>	<i>wa-</i>	<i>ba-</i>	>	<i>ba-</i>
2.	<i>u-</i>	>	<i>wa-</i>	<i>i-</i>	>	<i>ya-</i>
3.	<i>li-</i>	>	<i>la-</i>	<i>a-</i>	>	<i>a-</i>
4.	<i>si-</i>	>	<i>sa-</i>	<i>zi-</i>	>	<i>za-</i>
5.	<i>i-</i>	>	<i>ya-</i>	<i>zi-</i>	>	<i>za-</i>
6.	<i>lu-</i>	>	<i>lwa-</i>	<i>zi-</i>	>	<i>za-</i>
7.	<i>bu-</i>	>	<i>ba-</i>			
8.	<i>ku-</i>	>	<i>kwa-</i>			

Examples:

1. *Umaa wathenga amagaba amabini amatsha.*
(My mother bought two new hoes.)
2. *Sahamba sawela umlambo omkhulu.*
(We walked (and) crossed a big river.)

¹ The *-a* of this tense is high and long and should be pronounced longer than the similar vowel where it occurs in the present tense. Before vowel verbs this vowel is elided and the initial vowel of the verb doubled.

3. *Basela amanzi amabi.*
(They drank dirty water.)
4. *Amantombazana ankcenkcefela izitiya ezimbini.*
(The girls watered two gardens.)

Manner Adverbs

Manner adverbs may be formed, in Xhosa, from adjectives and relatives by prefixing the adverbial formative *ka-* to their respective stems, e.g.

- thandathu* (six) > *kathandathu* (six times)
- hlanu* (five) > *kahlanu* (five times)
- ne* (four) > *kane* (four times)
- thathu* (three) > *kathathu* (three times)
- bini* (two) > *kabini* (two times)
- nye* (one) > *kanye* (once)
- ninzi* (many) > *kaninzi* (many times)
- ngaphi* (how many) > *kangaphi* (how many times)
- ncinci* (small) > *kancinci* (a little)
- khulu* (big) > *kakhulu* (very much, greatly)
- futshane* (short) > *kafutshane* (briefly)
- de* (long, tall) > *kade* (at length, lengthily)

It should be noted, however, that the following adjectival stems require *-ku-* to be infixed between the adverbial formative *ka-* and the adjectival stem before they can be manner adverbs.

- bi* (bad, ugly, wicked) > *kakubi* (badly)
- hle* (beautiful, pretty) > *kakuhle* (well, beautifully, nicely)

Using objectival concords wherever required, give the Xhosa for:

1. My people drank my new beer twice.
2. Europeans make doeks with wool.
3. Winter finished our firewood.
4. Winter cracks the hands and feet of my three young children.
5. My mother washes her hands nicely with water and soap.
6. The big wind bent the tall trees and the long grass five times.
7. The children eat the honey.
8. Much heat makes our beautiful flowers bloom beautifully.
9. The small birds are singing nicely because they see the sun.
10. Mr. Matebese bought my two horses with a lot of (much) money.
11. My liquor made the Europeans drunk.
12. The grass grew well because the rain fell.
13. The drivers ate the potatoes three times with great delight.
14. Thy children drank the fresh milk three times yesterday.
15. The farmers sought an adviser because they want wisdom.
16. My child likes your honey.
17. Children fear horses badly.

18. Mosquitoes suck a person's blood with their probosces.
19. Bees stung my mother, my father and our dog badly.
20. The old gentlemen drank their beer many times over.

Render the following passage in English:

Amakhwenkwe amabini avuka kusasa athabatha iimpahla zawo anxiba alungisa nemandlalo yawo, aphuma aya ngaphandle athabatha amanzi nesepha, ahlamba iintloko nobuso nezandla neenyawo. Agqiba, anxiba izihlangu zawo neehempe zawo ezintle neebulukhwe zawo ezimfutshane neminqwazi yawo emitsha. Agqiba, athabatha iintonga zawo, abiza izinja zawo ahamba.

Amakhwenkwe aya vuka kusasa, nabantu abakhulu baya vuka kusasa. Amakhwenkwe nabafana abanye banxiba iibulukhwe ezimfutshane kodwa amantombazana anxiba iilokhwe, amanye ahomba ngamacici amade amahle. Amantombazana amaninzi anezandla ezintle, ezincinci kuba azihlamba kaninzi ngamanzi nangesepha nge-mini enye. Amakhwenkwe azihlamba kanye izandla zawo ngoko amakhwenkwe amaninzi anezandla ezimdaka. Amakhwenkwe amaninzi namantombazana amaninzi athanda iimpahla ezintle nezihlangu ezitsha.

ngaphandle = outside.

LESSON 11

CLASS 8

All nouns of this class are the infinitive form of verbs, having as prefix the infinitive formative *uku-*, with no form to indicate the plural. With vowel commencing stems this prefix is modified to *uk-* or *ukw-* in accordance with the initial vowel of the stem. The following are some common examples with the full prefix:

<i>ukutshaya</i> (to smoke, smoking)	<i>ukuthetha</i> (to talk, talking)
<i>ukubaleka</i> (to run, running)	<i>ukusela</i> (to drink, drinking)
<i>ukuwela</i> (to cross, crossing)	<i>ukuthunga</i> (to sew, sewing)
<i>ukubala</i> (to count, counting)	<i>ukubona</i> (to see, seeing)
<i>ukutshayela</i> (to sweep, sweeping)	<i>ukutya</i> (to eat, eating)
<i>ukuhamba</i> (to walk, travel, travelling, walking)	
<i>ukujonga</i> (to look at, looking at)	
<i>ukulima</i> (to plough, ploughing)	<i>ukufunda</i> (to learn, learning)
<i>ukuthengisa</i> (to sell, selling)	<i>ukulala</i> (to sleep, sleeping)
<i>ukuxhoma</i> (to hang, hanging)	
<i>ukuhomba</i> (to adorn oneself, adorning oneself)	
<i>ukuchaza</i> (to comb, explain, combing, explaining)	
<i>ukuvuna</i> (to reap, reaping)	

ukunxila (to be drunk, drinking heavily)
ukucula (to sing, singing) *ukukhanya* (light)
ukucubula (to make sleepy or lethargic, making sleepy)
ukubitya (to become lean, becoming lean)
ukulungisa (to make right, to put straight)
ukusenga (to milk, milking)

In the following examples the final *-u* of the prefix is modified to *-w-* because the stems commence in a vowel, e.g.

ukwaakha (to build, building)
ukwanda (to increase, increasing)
ukwazi (to know, knowing)
ukwenza (to do, make, doing, making)
ukwenzakala (to be hurt)
ukwindla (autumn)

With verb stems commencing in *o-*, the final vowel of the prefix is dropped, e.g.

ukoyika (to fear, fearing)
ukoona (to spoil, spoiling, sinning)
ukohlwaya (to reprove, reproving)

The Future Tense

In Xhosa there are two future tenses—the immediate, indicated by the auxiliary verb *-za-* (come), and the remote future, formed with the aid of the auxiliary verb *-ya-* (go to). In order to make up the future tense, these verbs must be followed by the infinitive of the verb with the initial *u-* dropped. In meaning, the immediate future indicates an action that is going to take place in the near future, and is accordingly represented in English by the form ‘going to’, e.g. ‘I am going to see him’.

The Immediate Future

1st. p. sing.	<i>ndiza kuthetha</i> (I am going to speak)
pl.	<i>siza kuthetha</i>
2nd p. sing.	<i>uza kuthetha</i>
pl.	<i>niza kuthetha</i>
Class 1 sing.	<i>uza kuthetha</i>
pl.	<i>baza kuthetha</i>
2 sing.	<i>uza kuthetha</i>
pl.	<i>iza kuthetha</i>
3 sing.	<i>liza kuthetha</i>
pl.	<i>aza kuthetha</i>
4 sing.	<i>siza kuthetha</i>
pl.	<i>ziza kuthetha</i>
5 sing.	<i>iza kuthetha</i>
pl.	<i>ziza kuthetha</i>

- 6 sing. *luza kuthetha*
 pl. *ziza kuthetha*
 7 sing. *buza kuthetha*
 8 sing. *kuza kuthetha*

The Remote Future

The remote future tense indicates an action that will take place at an unspecified time in the future. It is distinguished from the immediate future by the auxiliary *-ya-*, and is represented in English by the forms 'shall' or 'will', e.g. 'we shall meet again'. Here are examples of the remote future with *thetha* as the verb:

- 1st person sing. *ndiya kuthetha* (I shall/will speak)
 pl. *siya kuthetha*
 2nd person sing. *uya kuthetha*
 pl. *niya kuthetha*
 Class 1 sing. *uya kuthetha*
 pl. *baya kuthetha*, etc.

The Relative

The relative is one of the parts of speech that make up for the paucity of adjectives in Xhosa. Relatives differ from adjectives in stems as well as in the concords of certain classes. Relative stems are of two types: those generally regarded as primitive, and those derived from other parts of speech.

Primitive stems:

- | | |
|------------------------------|-------------------------------------|
| - <i>banzi</i> (wide, broad) | - <i>dikidiki</i> (tepid, lukewarm) |
| - <i>lula</i> (light, easy) | - <i>kṛakṛa</i> (bitter, nasty) |
| - <i>ḡufu</i> (hot, warm) | - <i>ḡomvu</i> (red, brown) |

Stems derived from verbs:

- myoli* (pleasant) < *yola* (be pleasant)
- nyulu* (pure, chaste) < *nyula* (select)
- mbuna* (tame, docile) < *buna* (droop, wither)
- mxinwa* (narrow) < *xina* (impede, squeeze, press)
- msulwa* (innocent) < *sula* (wipe, clean)
- mbalwa* (few) < *bala* (count)

Stems derived from nouns:

- gwanqa* (bay, light brown) < *igwanqa* (European)
- lubelu* (yellow, golden) < *ubelu* (something yellow)
- luhlaza* (green, blue) < *uhlaza* (green vegetation)
- mdaka* (dirty) < *umdaka* (a very dark-skinned person)
- mfusa* (purple) < *umfusa* (a dark-brown animal)
- mnyama* (black, dark) < *umnyama* (darkness)
- ngwevu* (grey) < *ingwevu* (a grey-haired animal)
- manzi* (wet) < *amanzi* (water)
- ngcwele* (holy) < *ingcwele* (a holy one)

- lufica* (strong, tough) < *ufica* (toughness, strength)
- tsolo* (sharp pointed) < *itsolo* (peak, sharp point)
- nzima* (heavy, difficult) < *inzima* (a difficulty)
- nzulu* (deep) < *inzulu* (depth)
- ze* (naked, bare, empty) < *ilize* (nakedness, bareness)

Stems derived from obsolete nouns:

- mnandi* (sweet, nice) < *umnandi*
- mhlophe* (white) < *umhlophe*
- ntsundu* (dark brown) < *intsundu*¹

Relative stems with demonstrative import:

- nje* (like this) -*ngaka* (as big as this)
- njalo* (like that) -*ngako* (as big as that)
- njeya* (like yonder) -*ngakaya* (as big as that yonder)
- ngakanana* (so small)

Relative stems with interrogative import:

- ngaphi?* (how many?) -*njani?* (of what sort?)

In addition to the above, any verb in Xhosa can be used in a qualifying sense by prefixing to the stem an appropriate relative concord and suffixing -*yo*, e.g. *hamba* > *ohambayo/oluhambayo/abahambayo/ezihambayo*, etc. In forming relatives from verb stems, it should be noted that if a relative is followed by a word functioning as an object or, adjunct, the -*yo* is always dropped,² e.g.

Umqhubi wemoto ubiza abantu abahambayo. (The driver of the car is calling the people who are going.)

Ubawo wohlwaya amakhwenkwe abetha iiguja zakhe. (My father is reprimanding the boys who are hitting his sheep.)

Ndiya thanda ukumamela abantwana abacula kakuhle. (I like listening to the children who sing nicely.)

Study the comparative table set out below and note the classes in which the relative concords differ from the adjectival concords:

Class	singular		plural	
	Adj. C.	Rel. C.	Adj. C.	Rel. C.
1	<i>om-</i>	<i>o-</i>	<i>aba-</i>	<i>aba-</i>
2	<i>om-</i>	<i>o-</i>	<i>emi-</i>	<i>e-</i>
3	<i>eli-</i>	<i>eli-</i>	<i>ama-</i>	<i>a-</i>
4	<i>esi-</i>	<i>esi-</i>	<i>ezi-</i>	<i>ezi-</i>
5	<i>eN-</i>	<i>e-</i>	<i>eziN-</i>	<i>ezi-</i>
6	<i>olu-</i>	<i>olu-</i>	<i>eziN-</i>	<i>ezi-</i>
7	<i>obu-</i>	<i>obu-</i>		
8	<i>oku-</i>	<i>oku-</i>		

From the above table it will be observed that the relative and adjectival concords differ only in those classes which have a nasal

¹ It is probable that there is a connection between this word and *isundu* (wild palm, wild coffee of the coast).

² cf. p. 133.

in the noun prefix, and that in such classes the relative concord is the initial vowel of the adjectival concord, except in classes 5 and 6 plural, where it is the adjectival concord with the nasal dropped.

The possessive stem of class 8 is *-ko* and the concords are as follows:

	Subj.	Obj.	Adj.	Poss.	Rel.
sing.	<i>ku-</i>	<i>ku-</i>	<i>oku-</i>	<i>kwa-</i>	<i>oku-</i>

Translate into Xhosa, making use of objectival concords wherever required:

1. The farmers are going to sell the hot milk and the sweet honey because they want money.
2. Old people are afraid of ploughing the black soil with hoes.
3. The new students are going to read the new books easily.
4. The visitors crossed the wide river by boat at dusk.
5. Wide reading will open their minds.
6. Many visitors will want to see our beautiful waterfall.
7. We are going to travel by train to-morrow because travelling by car is expensive (has much expense).
8. My father is going to eat the hot bread because he likes it.
9. My two servants will sweep your new house easily to-morrow.
10. How many girls like to see our big new factory?
11. The sick children are going to swim in the sea to-morrow morning.
12. The students who like to are going to travel by car but our children are going to travel by train.
13. We shall build a few cattle folds with logs and bricks.
14. The wife of the minister is going to teach sewing like this.
15. The nervous (fearing) horses are afraid of crossing (to cross) the Bashee River.
16. Growing lambs like to drink water and to run (about).
17. The wicked youths have killed my four white doves.
18. The two young girls speak very beautiful Afrikaans.
19. Many birds preen their feathers in the morning.
20. How much tobacco do you want?

Translate into English:

1. *Abantwana besikolo bathanda ukuvuma iingoma zesiNgesi nezesiXhosa.*
2. *Ukusela utywala nezinye izinto ezinxilisayo kuya yigqiba imali.*
3. *Ukucula iingoma ezimnandi kuza kuziphaphisa iingqondo zabantwana.*
4. *Ukutshisa incha kubulala izinambuzane neengcambu zencha.*
5. *Ukulima nokusebenza kuya bugqiba ubuhlwempu.*
6. *Ukukhanya kwemoto kuza kuwaphandla amehlo abakhokeli.*
7. *Ilanga liza kutshisa iintsana zenu.*
8. *Ubunxila buya sitsha balalisa isizwe.*
9. *Ukutya ukutya okumnandi nemifuno emitsha eluhlaza kuya yivuyisa intliziyo yam.*

10. *Abazali abanabantwana abafundayo banenkcitho enkulu.*
11. *Ukuhamba ngeenyawo kuya kuwomeleza umzimba wakho.*
12. *Inkosikazi yomfundisi yohlwaya abafundi abamdaka.*
13. *Amakhwenkwe namantombazana aza kuligqiba ikhaphetshu kuba aya lithanda.*
14. *Iintsana ezincinci ziya koyika ukuchaza iinwele.*
15. *Ilanga elisufu liya wucubula umzimba womntu.*
16. *Ukuhamba nokubona amazwe kuya yivula ingqondo yomntu.*
17. *Amantombazana aya kuthanda ukuhomba ngamacici nokunxiba izihlangu ezinezithende ezide.*
18. *Ukuxhoma imifanekiso emihle kuya zihombisa izindlu zethu.*
19. *Ukulala ubuthongo obunzulu kuya wuphumza umzimba nengqondo.*
20. *Abantwana abatya amaqanda nabasela ubisi olutsha nabalala ixesha elide bakhula kakuhle.*

LESSON 12

THE ADVERB

The adverb in Xhosa describes a qualificative, predicative or another adverb with respect to manner, place or time.

Manner adverbs are formed from adjectival and relative stems by prefixing the adverbial formative *ka-*. Place and, to some extent, time are indicated by the locative adverb. Ideas expressed in non-Bantu languages by prepositions followed by nouns or pronouns are, in Xhosa, expressed by means of locative adverbs and other adverbial constructions.

Locatives, the term by which locative adverbs are generally referred to, are formed by inflecting substantives (nouns and pronouns) according to definite methods, in order to denote 'the place at, on, in, into, from, or out of which' the action takes place. The specific meaning of any locative depends on the verb with which it is used, or the context in which it is found.

Locatives are formed from substantives: (a) by preplacing the formative *ku-* to the word concerned, and (b) by replacing the initial and final vowel of the word with certain formatives, in accordance with established grammatical and phonetic rules. Nouns only make use of the latter method.

Locatives from Nouns

METHOD I. By prefixing the formative *ku-*:

The initial vowel of a noun commencing in *u-* or *a-* is dropped before prefixing *ku-*, e.g.

ku- + umfundisi > kumfundisi
ku- + umalume > kumalume
ku- + umlambo > kumlambo
ku- + ulwandle > kulwandle
ku- + ubomi > kubomi
ku- + ukukhanya > kukukhanya
ku- + abafundi > kubafundi
ku- + amazwe > kumazwe

With nouns commencing in *i-*, the *-u* of the formative *ku-* becomes *w-*, e.g.

ku- + imizi > kwimizi
ku- + ilizwe > kwilizwe
ku- + intaka > kwintaka
ku- + isikolo > kwisikolo
ku- + iintaba > kwiintaba
ku- + iilwandle > kwiilwandle

With nouns commencing in *o-*, the *u-* of the formative *ku-* is dropped, e.g.

ku- + oomalume > koomalume
ku- + ooMafesese > kooMafesese

METHOD II. The alternative method of forming locatives from nouns is to replace the initial vowel of the noun with *e-* and the final vowel in the following manner:

final *-a* > *-eni*
 „ *-e* > *-eni*
 „ *-i* > *-ini*
 „ *-o* > *-weni*
 „ *-u* > *-wini*

Examples:

-a > *-eni* . . . *amagxa* (shoulders) > *emagxeni*
-e > *-eni* . . . *indlebe* (ear) > *endlebeni*
-i > *-ini* . . . *umzi* (homestead) > *emzini*
-o > *-weni* . . . *isikolo* (school) > *esikolweni*
-u > *-wini* . . . *indlu* (house) > *endlwini*

With regard to Method II, it should be noted that:

- (a) This method does not apply to nouns of class 1*a* which always form their locatives according to Method I.
- (b) Monosyllabic nouns of class 3, which ordinarily have *ili-* as the prefix, may take the shortened prefix *i-*, if so desired, in forming locatives, e.g.

ilizwe (country) > *elizweni* or *ezweni*
ilitye (stone) > *elityeni* or *etyeni*

- (c) Polysyllabic nouns of classes 5 and 6, which in the plural have *iiN-* as the prefix, revert to the full prefix *iziN-* in forming locatives, e.g.

- class 5: *iinkomo* (cattle) > *ezinkomeni*
iincwadi (books) > *ezincwadini*
 class 6: *iinyawo* (feet) > *ezinyaweni*
iimpondo (horns) > *ezimpondweni*

- (d) Polysyllabic nouns of class 6, which, in the singular, have the shortened prefix *u-*, revert to the full prefix in forming locatives, e.g.

unyawo (foot) > *elunyaweni*
usana (baby) > *elusaneni*
uthuli (dust) > *eluthulini*

- (e) Nouns ending in *-o* or *-u*, having a bilabial consonant in the final syllable, replace such consonant with a palatal sound, in accordance with fixed phonetic rules of the language, before replacing the final vowel in the manner set out under Method II. The phonetic phenomenon of replacing bilabial sounds with palatal sounds is known as 'palatalization'.

Examples:

ph > *tʃh* . . . *uzipho* (claw) > *eluzitʃheni*
ɓ > *ty* . . . *ihlobo* (summer) > *ehlotyeni*
b > *j* . . . *isigubu* (calabash) > *esigujini*
m > *ny* . . . *umlomo* (mouth) > *emlonyeni*
mp > *ntʃ* . . . *ubuhlwempu* (poverty) > *ebuhlwentʃini*
mb > *nj* . . . *umlambo* (river) > *emlanjeni*

Place Names

- (1) In forming locatives of place names, named after common objects, Method II is followed, e.g.
eTawutini (in Johannesburg) < *itawuti* (gold)
eDikeni (in Alice) < *idike* (a lake)
- (2) A noted exception is made when the place name has no other original significance. In this case the initial vowel of such a noun is changed into *e-* but no suffix change is made, e.g.
iKapa (Cape Town) > *eKapa*
iBayi (Port Elizabeth) > *eBayi*
iQamata (Qamata) > *eQamata*
iMelika (America) > *eMelika*
iYiputa (Egypt) > *eYiputa*
iNqhamakwe (Nqhamakwe) > *eNqhamakwe*
- (3) Homesteads and villages are often named after their owners or chiefs by prefixing the locative possessive *kwa-*, thus indicating 'to, from, at, in the residence or property of', the verb or context giving the exact shade of locative significance. When *kwa-* is prefixed, the initial vowel of the noun is dropped:
uHoffman (Mr. Hoffman) > *kwaHoffman*
uMakhiwane (Mr. Makhiwane) > *kwaMakhiwane*
uSikweyiya (Mr. Sikweyiya) > *kwaSikweyiya*

Places named after people also have a locative formed in this way:

uKomani (Queenstown) > *kwaKomani*
uQoboqobo (Keiskamahoe) > *kwaQoboqobo*
uNozidwaba (Bushman's Hoogte) > *kwaNozidwaba*
uNgcongolo (Readsdale) > *kwaNgcongolo*

METHOD III.

- (1) Certain nouns form their locative without suffix change, e.g.

ikhaya (home) > *ekhaya* *intloko* (head) > *entloko*
umhlana (back) > *emhlana* *ulwandle* (sea) > *elwandle*
umnyango (doorway) > *emnyango*
umqolo (backbone of animal) > *emqolo*

- (2) Cardinal points also form their locative without suffix change, e.g.

impumalanga (east) > *empumalanga*
intsonalanga (west) > *entsonalanga*
ilintla (north) > *e(li)ntla*
umzantsi (south) > *emzantsi*

- (3) Depending on the noun used, the locative adverb may also indicate time, e.g.

ubusika (winter) > *ebusika* (in winter)
ubusuku (night) > *ebusuku* (at night)
imini (daytime) > *emini* (during the day)
intlakohlaza (spring) > *entlakohlaza* (in spring)
ukwindla (autumn) > *ekwindla* (in autumn)
amalanga (suns) > *emalanga*¹ (in the afternoon)

Time

To indicate time, the formative *nga-* is preplaced to the noun; if the initial vowel of the noun is *i-* then *e-* results from coalescence, if *u-*, *o-* results, e.g.

- (1) Days of the week

ngeCawa (on Sunday) < *nga-* + *iCawa* (Sunday, church)
ngomVulo (on Monday) < *nga-* + *umVulo* (Monday)
ngolwesiBini (on Tuesday) < *nga-* + *ulwesiBini* (Tuesday)
ngolwesiThathu (on Wednesday) > *nga-* + *ulwesiThathu* (Wednesday)
ngolweSine (on Thursday) < *nga-* + *ulweSine* (Thursday)
ngolwesiHlanu (on Friday) < *nga-* + *ulwesiHlanu* (Friday)
ngomGqibelo (on Saturday) < *nga-* + *umGqibelo* (Saturday)

- (2) Times of the day:

ngoratyā (at dusk) < *nga-* + *uratyā* (dusk)
ngokuhlwa (at night) < *nga-* + *ukuhlwa* (nightfall)
ngomso (to-morrow) < *nga-* + *umso* (morrow)

¹ In the Transkeian and Ciskeian Territories, the afternoons are extremely hot as though two suns were at work, hence *emalanga* (when it is suns).

(3) Hours of the day:

ngo 8 (at 8 o'clock) < *nga-* + *u* 8*ngo* 1 (at 1 o'clock) < *nga-* + *u* 1*ngo* 5 (at 5 o'clock) < *nga-* + *u* 5

While the formative *nga-* is used almost exclusively in indicating time, as exemplified above, it is possible with a limited number of words to use *ku-* with an almost similar effect, e.g.

kusasa (in the morning) < *sa* (dawn)*kugala* (at the beginning) < *qala* (begin)*kudala* (long ago) < *-dala* (old)*kutsha* (recently) < *-tsha* (new, recent, fresh)

Note the following adverbs:

*phezolo*¹ (yesterday, yesterday evening)*phakathi*² (inside, among)*phandle* (outside)*phambili* (in front, before)*phezulu* (above)*phantsi* (down, on the ground)*phefeya* (across)*emva* (after, behind)*namhla* (to-day)

The Descriptive Possessives with an Adverbial Base

These are adverbs which may indicate time or place, the latter being, in the main, locatives. The possessive concord is prefixed directly to the adverb if it commences in a consonant:

amaxeja angoku (modern times)*abantu bakudala* (people of old)*izithethe zakwaXhosa* (Xhosa traditions)*imfundo yakwaNokholeji* (college education)

When such possessives are formed from locative adverbs commencing in a vowel, 'prelocative -s' is infixed between the possessive concord and the commencing vowel of the locative:

umgquba wasebuhlanti (kraal manure)*imilambo yaseKoloni* (rivers of the Cape Colony)*intlalo yasezidolophini* (town life)*umsebenzi wasehlotyeni* (summer work)*ukutya kwasemalanga* (afternoon meal).

¹ *Pha-*, which is common to most of these adverbs, is a pre-prefix, a remnant from the older Bantu locative classes. Where it appears as *phe-* it is because of coalescence with *i-*.

² When the adverbs *phakathi* — *emva* are used, they are brought into relationship with the substantives they precede by the possessive formative *kwa-* or *kuka*, the latter being used if the succeeding noun belongs to class 1a. *Phezulu* and *phambili* are often used without their final *-lu* and *-li*, respectively, in this context, e.g. *phezu kwetafile* < *kwa* + *itafile* (on top of the table); *phambi kukabawo* (in front of my father); *emva kwendlu* < *kwa* + *indlu* (behind the house); *emva kukamaa* (behind/after my mother).

The Negative of the Verb

Learn the following facts about the form of the verb in the negative:

The present tense negative of the verb is formed by preplacing the negative formative *-a-* to the subjectival concord, and changing the final vowel of the verb stem to *-i*. The resultant tense acts as negative to both long and short forms of the positive; but the infixed *-ya-* is never found in the negative tense, e.g.

1st pers. sing.	<i>ndilesa</i>	}	>	<i>andilesi</i> (I am not reading)
	<i>ndiya lesa</i>			
pl.	<i>silesa</i>	}	>	<i>asilesi</i>
	<i>siya lesa</i>			

In the 2nd person singular negative, the subjectival concord becomes *ku-*, the plural concord remains unchanged, e.g.

2nd pers. sing.	<i>ulesa</i>	}	>	<i>akulesi</i> (You are not reading)
	<i>uya lesa</i>			
pl.	<i>nilesa</i>	}	>	<i>anilesi</i>
	<i>niya lesa</i>			

The subjectival concords of the following classes change in the negative conjugation:

Cl. 1 sing.	<i>u-</i>	>	<i>-ka-</i>	e.g.	<i>ulesa</i>	}	>	<i>akalesi</i> (He/she is not reading)
					<i>uya lesa</i>			
2 sing.	<i>u-</i>	>	<i>-wu-</i>		<i>ulesa</i>	}	>	<i>awulesi</i> (It is not reading)
					<i>uya lesa</i>			
pl.	<i>i-</i>	>	<i>-yi-</i>		<i>ilesa</i>	}	>	<i>ayilesi</i> (They are not reading)
					<i>iya lesa</i>			
3 pl.	<i>a-</i>	>	<i>-ka-</i>		<i>alesa</i>	}	>	<i>akalesi</i> (They are not reading)
					<i>aya lesa</i>			
5 sing.	<i>i-</i>	>	<i>-yi-</i>		<i>ilesa</i>	}	>	<i>ayilesi</i> (It is not reading)
					<i>iya lesa</i>			

In the negative of the future tenses, the final vowel of *-za-* (immediate future) or *-ya-* (remote future) is changed to *-i* and the final vowel of the verb stem remains unchanged. The negative formative *a-* is preplaced to the subjectival concord as illustrated above, e.g.

Immediate Future:

1st pers. sing.	<i>ndiza kulesa</i>	>	<i>andizi kulesa</i>	(I am not going to read)
pl.	<i>siza kulesa</i>	>	<i>asizi kulesa</i>	
2nd pers. sing.	<i>uza kulesa</i>	>	<i>akuzi kulesa</i>	
pl.	<i>niza kulesa</i>	>	<i>anizi kulesa</i>	
Cl. 1	sing.	<i>uza kulesa</i>	>	<i>akazi kulesa</i>
	pl.	<i>baza kulesa</i>	>	<i>abazi kulesa</i> , etc.

Remote Future:

1st pers. sing.	<i>ndiya kulesa</i>	>	<i>andiyi kulesa</i>	(I shall not read)
pl.	<i>siya kulesa</i>	>	<i>asiyi kulesa</i>	
2nd pers. sing.	<i>uya kulesa</i>	>	<i>akuyi kulesa</i>	
	<i>niya kulesa</i>	>	<i>aniyi kulesa</i>	
Cl. 1 sing.	<i>uya kulesa</i>	>	<i>akayi kulesa</i>	
pl.	<i>ḡaya kulesa</i>	>	<i>aḡayi kulesa</i> , etc.	

The two past tenses—immediate and remote—have a negative form common to both, formed by substituting the suffix *-anga* for the final *-i* of the present negative tense, e.g.

1st pers. sing.	<i>ndilesile</i>	}	>	<i>andilesanga</i>	(I have not/I did not read)
	<i>ndalesa</i>				
pl.	<i>silesile</i>	}	>	<i>asilesanga</i>	(We have not/we did not read)
	<i>salesa</i>				
2nd pers. sing.	<i>ulesile</i>	}	>	<i>akulesanga</i>	
	<i>walesa</i>				
pl.	<i>nilesile</i>	}	>	<i>anilesanga</i>	
	<i>nalesā</i>				
Cl. 1 sing.	<i>ulesile</i>	}	>	<i>akalesanga</i>	
	<i>walesa</i>				
pl.	<i>ḡalesile</i>	}	>	<i>aḡalesanga</i> , etc.	
	<i>ḡalesa</i>				

In translating or putting sentences into the negative, the following points should be borne in mind:

1. That the noun standing as an object after a negative verb drops its initial vowel except when the objectival concord is used, e.g.
Andiboni mntu (I see no one).
Andimboni umntu (I do not see the person).
Andizi kulesa ncwadi (I am going to read no book).
Andizi kuyilesa incwadi (I am not going to read the book).
Andiyi kubetha ntsimbi (I shall ring no bell).
Andiyi kuyibetha intsimbi (I shall not ring the bell).
Andithenganga sepha (I have bought/I bought no soap).
Andiyithenganga isepha (I have not bought/I did not buy the soap).
2. That the immediate past has an alternative negative, somewhat stative in character, formed by suffixing *-ile* instead of *-anga*, e.g.
Ndifile (I am dead/I have died) > *andifile* (I am not dead/I have not died).
Sityile (We have eaten) > *asityile* (We have not eaten).
Bahambile (They have gone away) > *abahambile* (They have not gone away).

Answer the following questions:

1. Give the form of the following words when they imply the locative, i.e. 'to', 'from', 'in', 'on', or 'at':

umcebisi, ummelwana, umaa, ubawo, umkhokeli, uyihlo, umkhu-luwa, umninawa, umlenze, ingxangxasi, ikati, umnga, uthuthu, imizuzu, uluntu, umfanekiso, iindwendwe, amanzi, iintsiba, amafu, ubuso, ilizwi, ubuhlanti, utywala, iMonti, iNciba, iKoriya, iintaka, incwadi, iJapani, ilitye, iliso, ubumnyama, ubusufu, iqanda, ukufunda, ukulesa, unyawo, iindonga, izamvila, uKomani.

2. How are the following expressed in Xhosa?

at 8 o'clock in the morning; at 6 p.m.; at 12 noon; at 10 p.m.; at 7 a.m.; at 3 p.m.; at 4 a.m. in winter; at 2 a.m. to-morrow; at 6 p.m. in summer; at 9 a.m. in spring; at 5 p.m. in summer at school; at 3 p.m. long ago; at 7 a.m. in autumn on Sunday in Germany.

3. Render the following passage in Xhosa:

Fish do not live in the grass but they live in the water. The big fish want deep water and so we find them in the sea or in the big rivers with (which have) much deep water. Sometimes boys and men catch their fish in small rivers or in lakes. On Saturday we caught many fish in the river (and) a few in the lake. In the lake we caught five golden fish but in the river we caught white fish. The Xhosa do not catch fish, they do not like them; perhaps they think they bite; but many Xhosa say that fish look like water snakes (and) for that reason they do not like to eat it. A fish does not bite; but in the sea we find many kinds of fish which bite human beings. The shark bites human beings, for that reason we fear it. Fishermen like to catch fish, they go to sea in boats but many fishermen who catch whales go to sea in (by means of) big ships. From the whales we get oil and whale-meat. Some people like to eat whale-meat, they like it. I do not think that there are people who eat shark meat, people say (that) sharks eat human flesh.

Vocabulary:

whale—*umnenga*; find—*fumana*; sometimes—*maxa wambi*; golden—*lubelu*; bite—*luma*; ship—*inqanawa*; fisherman—*umlobi*; catch (of fish)—*loba*; there are/is—*kukho*; perhaps—*mhlawumbi*; think—*cinga*; that—*okokuba*; look like—*khangeleka*; shark—*ukrebe*.

LESSON 13

THE COPULATIVE

'Copulative' is the term applied to the parts of speech, other than the verb, which do the work of a predicate as a result of an inflexion of the prefix or concord. By this means complete predi-

cates are formed from nouns, pronouns, adjectives and relatives. As every predicate is capable of functioning as a complete sentence in Xhosa, every word made a copulative is potentially a sentence. Of greater significance, however, is that by the use of subjectival concords with tense varying formatives, the copulative idea can be extended further to indicate the various tenses. The English construction equivalent to the Xhosa copulative is with the verb 'to be'.

The following are English examples showing different parts of speech used predicatively:

1. John *is a teacher*. (noun)
2. John *is big*. (adjective)
3. John *is here*. (adverb)
4. *It is he* whom I see. (pronoun)

In English, as the above examples show, the various words are complements to the verb 'to be', while in Xhosa the equivalent is achieved by the inflexion of the word in a specialized manner. The above sentences in Xhosa would read as follows:

1. *UYohane ungutitshala* < (u- + ng- + utitshala)
2. *UYohane mkhulu* < (m- + -khulu)
3. *UYohane ulapha* < (u- + apha)
4. *Nguye* < (ngu- + yena) *endimbonayo*.

From these sentences, it will be seen that different parts of speech are inflected differently in copulative formation, viz.:

- (i) the noun *utitshala* preplaced *ng-*;
- (ii) the adjective *-khulu* dropped the initial vowel of the class concord;
- (iii) the adverb *apha* infixed *-l-*¹ and
- (iv) the pronoun *yena* preplaced *ngu-* and dropped the final *-na*.

These inflexions are characteristic and should be carefully noted.

How Copulatives are formed from Nouns

RULE I. Except in the case of those belonging to class 6, nouns commencing in *u-*, *a-*, or *o-* preplace *ng-* to the initial vowel. In this category fall the nouns of:

- (a) class 1 singular and plural;
- (b) class 1a singular and plural;
- (c) class 2 singular
- (d) class 3 plural.

(a) Nouns of class 1

singular		plural	
noun	copulative	noun	copulative
<i>umkhokeli</i>	<i>ngumkhokeli</i>	<i>abakhokeli</i>	<i>ngabakhokeli</i>
<i>umLungu</i>	<i>ngumLungu</i>	<i>abeLungu</i>	<i>ngabeLungu</i>
<i>umzali</i>	<i>ngumzali</i>	<i>abazali</i>	<i>ngabazali</i>

¹ The infixing of *-l-* is not confined to copulative formation.

(b) Nouns of class 1a			
	singular		plural
noun	copulative	noun	copulative
<i>uMasango</i>	<i>nguMasango</i>	<i>ooMasango</i>	<i>ngooMasango</i>
<i>uGwayimani</i>	<i>nguGwayimani</i>	<i>ooGwayimani</i>	<i>ngooGwayimani</i>
<i>unonkala</i>	<i>ngunonkala</i>	<i>oononkala</i>	<i>ngoononkala</i>
<i>ubawokazi</i>	<i>ngubawokazi</i>	<i>oobawokazi</i>	<i>ngoobawokazi</i>

(c) Nouns of class 2 singular	
noun	copulative
<i>umdudo</i>	<i>ngumdudo</i>
<i>umVulo</i>	<i>ngumVulo</i>
<i>umhlakulo</i>	<i>ngumhlakulo</i>

(d) Nouns of class 3 plural	
noun	copulative
<i>amanzi</i>	<i>ngamanzi</i>
<i>amafutha</i>	<i>ngamafutha</i>
<i>amathe</i>	<i>ngamathe</i>
<i>amaJamani</i>	<i>ngamaJamani</i>

RULE II. Nouns which commence in *i-*, followed by a nasal consonant, preplace *y-*. This includes nouns of:

- (a) class 2 plural;
- (b) class 5 singular (monosyllabic and disyllabic).

(a) Nouns of class 2 plural		
	noun	copulative
	<i>imithetho</i>	<i>yimithetho</i>
	<i>imifuno</i>	<i>yimifuno</i>
	<i>imithi</i>	<i>yimithi</i>
	<i>imithwalo</i>	<i>yimithwalo</i>
(b) Nouns of class 5 singular		
monosyllabic:	noun	copulative
	<i>indlu</i>	<i>yindlu</i>
	<i>into</i>	<i>yinto</i>
	<i>inja</i>	<i>yinga</i>
disyllabic:	<i>ingxangxasi</i>	<i>yingxangxasi</i>
	<i>intonga</i>	<i>yintonga</i>
	<i>impuku</i>	<i>yimpuku</i>

RULE III. Nouns, the initial vowel of whose full prefix is *u-* or *i-* in association with a consonant other than a nasal (i.e. *ulu-*, *ubu-*, and *uku-*; *ili-*, *isi-* and *izi-*), as well as those with the contracted prefix *ii-* of classes 5 and 6 plural (even when a nasal follows), preplace the typical consonant of the full prefix.

Included in this category are nouns of:

- (a) class 3 singular (monosyllabic and disyllabic)
- (b) class 4 singular and plural

- (c) class 5 plural (monosyllabic and disyllabic)
- (d) class 6 singular (monosyllabic and disyllabic)
- (e) class 6 plural (monosyllabic and disyllabic)
- (f) class 7 singular
- (g) class 8 singular.

(a) Nouns of class 3 singular

monosyllabic:

noun	copulative
<i>ilifu</i>	<i>lilifu</i>
<i>ilizwi</i>	<i>lilizwi</i>
<i>ilizwe</i>	<i>lilizwe</i>

disyllabic:

<i>izinyo</i>	<i>lizinyo</i>
<i>iphiko</i>	<i>liphiko</i>
<i>igaba</i>	<i>ligaba</i>

(b) Nouns of class 4

singular		plural	
noun	copulative	noun	copulative
<i>isidiliya</i>	<i>sisidiliya</i>	<i>izidiliya</i>	<i>zizidiliya</i>
<i>isicaka</i>	<i>sisicaka</i>	<i>izicaka</i>	<i>zizicaka</i>
<i>isidenge</i>	<i>sisidenge</i>	<i>izidenge</i>	<i>zizidenge</i>

(c) Nouns of class 5 plural

monosyllabic:

noun	copulative
<i>izinto</i>	<i>zizinto</i>
<i>izindlu</i>	<i>zizindlu</i>
<i>izinja</i>	<i>zizinja</i>

disyllabic:

<i>iinkomo</i>	<i>ziinkomo</i>
<i>iingcambu</i>	<i>ziingcambu</i>
<i>iinciniba</i>	<i>ziinciniba</i>

(d) Nouns of class 6

monosyllabic:

singular		plural	
noun	copulative	noun	copulative
<i>uluvo</i>	<i>luluvo</i>	<i>izimvo</i>	<i>zizimvo</i>
<i>uluthi</i>	<i>luluthi</i>	<i>izinti</i>	<i>zizinti</i>
<i>uluhlu</i>	<i>luluhlu</i>	<i>izintlu</i>	<i>zizintlu</i>

disyllabic:

singular		plural	
noun	copulative	noun	copulative
<i>udidi</i>	<i>ludidi</i>	<i>iindidi</i>	<i>ziindidi</i>
<i>usana</i>	<i>lusana</i>	<i>iintsana</i>	<i>ziintsana</i>
<i>ulwimi</i>	<i>lulwimi</i>	<i>iilwimi</i>	<i>ziilwimi</i>

(e) Nouns of class 7

noun	copulative
<i>ubuhlanti</i>	<i>bubuhlanti</i>

<i>ubudenge</i>	<i>bubudenge</i>
<i>ubunyulu</i>	<i>bubunyulu</i>
(f) Nouns of class 8	
noun	copulative
<i>ukutya</i>	<i>kukutya</i>
<i>ukuvuna</i>	<i>kukuvuna</i>
<i>ukuxhoma</i>	<i>kukuxhoma</i>

Translate:

1. *UYohane uyinkwenkwe ethanda ukuhamba icawa.*
2. *Iititshala ngabantu abafundisa abanye abantu.*
3. *Ngubawo onibizayo.*
4. *Umnchunube ungumthi othanda amanzi kunene.*
5. *Umboko uluncedo kwiinyosi nakwiingcongconi.*
6. *Ooma bathi ngumVulo namhla.*
7. *Umnqwazi usisikhuselo kwilanga nakwimvula.*
8. *Umpu usisixhobo esinoncedo olukhulu emntwini.*
9. *Umgquba ukukutya okukhulu kwizityalo.*
10. *Imipha iziinkuni kumaXhosa.*

Render in Xhosa:

1. Nomadinga is my old servant.
2. Teachers and ministers are paupers.
3. The rabbit is a small animal.
4. A human being has many servants.
5. The eyes and the hands are very important servants.
6. Mr. Hoffman is a German.
7. Boys are the men of the future (coming time).
8. Education is to one an everlasting (unending) legacy.
9. Nomalizo is a thief indeed.
10. Fools are a legacy of the wise.

Relatives from Nouns

Besides making it possible for non-verb stems to be used in a predicative sense, the copulative is used in Xhosa in forming relatives from nouns. Any noun that has been made a copulative can be used in a qualifying sense, as a relative, provided an appropriate relative concord is prefixed, e.g.

Abantu abazizigebenga bazimela ematyholweni. (The people who are robbers hide among the thickets.)

Render the following sentences in English:

1. *Izilwana ezizizilumko ziimfene.*
2. *Abantu abangamahlwempu baphila kanzima.*
3. *Abantu abangamasela abawoyiki amapolisa.*
4. *Abafana abangabafundi bahlonela imithetho yesikolo sabo.*
5. *Umntu osisicaka wenza into inkosi yakhe eyifunayo.*
6. *Abantu abangamaJamani bathanda ukutya inyama yehagu.*

7. *Abantu abangamaXhosa abathandi ukwahlukana nezithethe okanye namasiko abo.*
8. *Into ebulumko namhla kukufunda iilwimi.*
9. *Umntu olundwendwe utya ukutya okumnandi.*
10. *Abantu abangamantombazana bathanda ukuhomba ngamacici.*

Translate into Xhosa:

1. My son is a genius (sage).
2. We are your guests to-day but to-morrow you will be our guest.
3. The African is the European's friend.
4. Disease is the enemy of mankind.
5. People who are teachers carry a great responsibility (work).
6. The person who is a chief/master treats his servants well.
7. The teacher is reprimanding the boys who do not keep the school laws.
8. Many people who are old men like to tell children stories.
9. Some Europeans are a light in the darkness.
10. Children are a gain to the nation.

The Agent after a Passive Verb

Another very important function of the copulative in Xhosa is that of indicating the agent of the action after a passive verb. In the sentence 'James is taught by a woman', 'a woman' would be expressed by the copulative form of 'woman', i.e. *ngumfazi*. The method of forming passives from verbs will be shown in the next lesson.

LESSON 14

FORMATION OF PASSIVES FROM VERBS

The Passive in Xhosa is not a 'voice'; it is a Verbal Derivative. Xhosa has a large number of verbal derivatives and the Passive is one.

Passives are formed by infixing *-w-* (for polysyllabic stems) and *-iw-* (for monosyllabic stems) between the vowel and the consonant constituting the final syllable of a verb stem, e.g.

- | | | | | |
|---------------|-----------------|---|----------------------------|-----------------------------|
| Polysyllabic: | <i>betha</i> | > | <i>bethwa</i> ¹ | (be hit, be defeated) |
| | <i>papafa</i> | > | <i>papafwa</i> | (be published) |
| | <i>-ohlwaya</i> | > | <i>-ohlwaywa</i> | (be punished, be reprovved) |
| | <i>-oyisa</i> | > | <i>-oyiswa</i> | (be overcome) |
| Monosyllabic: | <i>-pha</i> | > | <i>phiwa</i> | (be given) |
| | <i>-tya</i> | > | <i>tyiwa</i> | (be eaten) |
| | <i>-osa</i> | > | <i>-osiwa</i> | (be roasted) |
| | <i>-oona</i> | > | <i>-oniwa</i> | (be wronged) |

¹ *Bulala* (kill) > *bulawa* in the passive.

Examples:

1. *UJames ufundiswa ngumfazi.* (James is taught by a woman.)
2. *Umfundisi ufunwa sisicaka sakhe.* (The minister is wanted by his servant.)
3. *Abantwana boniwa ngabazali babo.* (The children are spoiled by their parents.)
4. *Amantombazana oyiswa yinto elula, ukuthiya iintaka.* (Girls are defeated by an easy thing, to trap birds.)

The above sentences can be made to denote:

- (i) The future tense, by having *-za* (for the immediate) and *-ya* (for the remote) before the passive verb stem with the future *ku-*prefixed, e.g.

fundiswa > *-za kufundiswa* (going to be taught):

UJames uza kufundiswa ngumfazi (James is going to be taught by a woman)

funwa > *-ya kufunwa* (will be sought):

Umfundisi uya kufunwa sisicaka sakhe (The minister will be sought by his servant)

- (ii) The past tense, by changing, in the case of the immediate past, the final *-a* of the passive verb stem to *-e*, if the agent is expressed, or, by replacing the final *-a* of the present tense simple verb stem with *-iwe*, if the agent is implied. To get the remote past, the appropriate remote past subjectival concord¹ is prefixed to the present tense passive verb stem. If the verb is a vowel verb, the commencing vowel is doubled,² and the subjectival concord is inflected as shown in note 5, lesson 3, irrespective of whether the agent is expressed or merely implied.

Examples. Immediate past:

-oniwa > *-oniwe* (when agent is expressed)

bethwa > *bethwe* (" " " ")

phiwa > *phiwe* (" " " ")

Abantwana boniwe ngabazali babo. (The children have been spoiled by their parents.)

Sibethwe ngamakhwenkwe. (We have been defeated by boys.)

Ubulumko sibuphiwe ngumDali. (We have been given the wisdom by the Creator.)

Remote past:

fundiswa > *-fundiswa*

-oniwa > *-ooniwa*

phiwa > *-phiwa*

UJames wafundiswa ngumfazi. (James was taught by a woman.)

Abantwana booniwa ngabazali. (The children were spoiled by the parents.)

¹ Revise Lesson 10 for this tense.

² The present Xhosa orthography requires that this should be done (see footnote on p. 85, Lesson 18).

Ubulumko sabuphiwa ngumDali. (We were given wisdom by the Creator.)

The Negative of the Passive

For the negative, the rules exemplified in Lesson 12 should be referred to and followed. In this case, however, it should be noted that the final vowel of the present tense does not change to *-i*, but remains as it was in the positive. In the alternative negative referred to in note 2 of the same lesson, *-ile* is always replaced by *-iwe* in the passive negative conjugation.

Examples:

1. *Izikolo zabeLungu azibethwa zizikolo zabantu abantsundu.* (European schools are not surpassed by African schools.)
2. *Isikolo sabeLungu asizi kubethwa sisikolo sabantu abantsundu.* (The European school is not going to be surpassed by an African school.)
3. *AmaMelika akayi kubethwa ngamaKoriya.* (The Americans will not be defeated by the Koreans.)
4. *Abantwana abooniwanga ngabazali babo.* (The children were not spoiled by their parents.)
5. *Icuba likabawo negwada likamaa alithengwanga.* (My father's tobacco and my mother's snuff were not bought.)
6. *Isidudu somntwana asityiwe.* (The child's gruel has not been eaten.)

Verbs, of which the final syllable of the simple stem begins with a bilabial consonant, replace that consonant with a corresponding palatal sound, according to the Xhosa rules of palatalization, before infixing *-w-*.¹

<i>ph</i>	>	<i>tʃh</i>	. . .	<i>khupha</i> (take out)	>	<i>kutshwa</i> (be taken out)
<i>ḁ</i>	>	<i>ty</i>	. . .	<i>khaba</i> (kick)	>	<i>khatywa</i> (be kicked)
<i>b</i>	>	<i>j</i>	. . .	<i>buba</i> (die)	>	<i>bujwa</i> (be died)
<i>m</i>	>	<i>ny</i>	. . .	<i>luma</i> (bite)	>	<i>lunywa</i> (be bitten)
<i>mp</i>	>	<i>ntʃ</i>	. . .	<i>kṛwempa</i> (scratch)	>	<i>kṛwentʃwa</i> (be scratched)
<i>mb</i>	>	<i>nj</i>	. . .	<i>ḁamba</i> (catch)	>	<i>ḁanjwa</i> (be caught)

The future tense and past tense forms of these verbs are as exemplified above for the verbs which undergo no palatalization in passive formation.

The Reflexive *-zi-*

The Reflexive *-zi-* is a prefixal formative, akin in use to the objectival concord. It is used immediately before the active verb stem to give the verb a reflexive force, i.e. the force of 'self'. Unlike the objectival concords, however, the reflexive formative *-zi-* is invariable for all persons and classes and is thus not concordial in its function.

¹ Monosyllabic verb stems are not subject to palatalization rules as they infix *-iw-*, e.g. *-pha* > *phiwa*.

It has the same tone as the objectival concord *-zi-* of classes 4, 5 and 6 plural; thus the sentence *baya zibetha* may mean either 'they hit them' or 'they are hitting themselves' according to the context.

Examples: *Baya zinceda.* (They are helping themselves.)
Ndiza kuzisula. (I am going to wipe myself.)
Uya zohlwaya. (He is reproving himself.)
Si zithwele. (We are supporting ourselves.)

Interrogation

Interrogation in Xhosa is effected by means of Interrogative Formatives¹ of various kinds. These come at the end of a sentence or statement and, as every predicate is a potential sentence in Xhosa, interrogative formatives usually come immediately after the verb.

Ordinary Interrogative Formatives:

- (i) *Ni* (what) may be used alone or preceded by *nto*, shortened form of *into* (thing):
 - (a) *Ujonge ni.* (What are you looking at?)
 - (b) *Bathi ni.* (What do they say?)
 - (c) *AmaXhosa afuna nto ni edolophini.* (What do the Xhosa want in a town?)
 - (d) *Uyihlo wenza nto ni ekhaya* (What is your father doing at home?)
- (ii) *Na(?)* is used in general questions. It usually follows immediately after the verb:
 - (a) *Nizivile na izinto ezithethwa ngabantwana benu?* (Have you heard the things which are spoken by your children?)
 - (b) *Niya kuva na ukuzongoma kwezulu?* (Do you hear the rumbling of the heavens?)
- (iii) By raising the voice when pronouncing the verb or the predicate in a sentence that has no object or adjunct or whose object is expressed by the objectival concord, it is possible to effect interrogation without recourse to interrogative formatives, e.g.
 - (a) *Uya bona?* (Do you see?)
 - (b) *Uya ndiphulaphula?* (Do you listen to me?)
 - (c) *Uya ziva?* (Do you hear yourself?)
 - (d) *Sisikolo?* (Is it a school?)
 - (e) *Ngubawo?* (Is it my father?)
 - (f) *Ungubawo?* (Are you my father?)

Interrogation may also be effected by raising the voice at the end of a sentence, e.g.

- (a) *Uthi niya hamba?* (Does he say you are going?)
- (b) *Bathi niza kulifumana?* (Do they say you are going to get it?)
- (c) *Uza kubethwa?* (Are you going to be thrashed?)

¹ See Lesson 4 for the only interrogative noun in Xhosa.

Adverbial Interrogative Formatives:

(iv) *Phi* (where) always follows the verb in a sentence. Sometimes it is used with *na*. When used with the subjectival concord, it acquires a copulative sense:

- (a) *Uvela phi?* (Where are you from?)
- (b) *Niya phi?* (Where are you going to?)
- (c) *Nihlala phi?* (Where do you live?)
- (d) *UHoffman u phi na?* (Where is Hoffman?)
- (e) *Abantwana bam ba phi na?* (Where are my children?)
- (f) *Ndi phi ngoku?* (Where am I now?)
- (g) *Zi phi iinkomo zikabawo?* (Where are my father's cattle?)

(v) *Nini* (when) always follows the verb in a sentence. It may be used with *na*, or copulatively with the subjectival concord:

- (a) *Niza kugqiba nini?* (When are you going to finish?)
- (b) *Kutyiwa nini namhla?* (When is it being eaten to-day, i.e. When will the food be ready for eating to-day?)
- (c) *Andazi ukuba baza kugqiba nini na.* (I do not know when they are going to finish.)
- (d) *Unini umsebenzi wesikolo?* (When is the school function?)
- (e) *Unini umnchwabo wenkosi?* (When is the chief's funeral?)

Take note of the following interrogatives built on *ni*, *phi* and *na*:

Nani na? (With what?)

Zinani na iititshala zenu? (What is the matter with your teachers, literally, Your teachers are with what?)

Ngani na? (How/by what means?)

Baza kuhamba ngani na abantwana bethu? (How are our children going to travel?)

Njani na? (How/like what?)

AmaJamani azifundisa njani na izinja zawo ukwalusa? (How do the Germans teach their dogs herding?)

Sini na? (What is the position/which of two alternatives?) It is usually used with the impersonal concord *ku*-.

Uya hamba, akuhambi, kusini na? (What is the position, are you going or not? literally, You are going, you are not going, which of the two alternatives?)

Ngaka nani na? (So big as what/how big?)

Imoto yakho ingaka nani na? (How big is your motor-car?)

Ngaphi na? (How many?)

Bangaphi na abantwana bakho ngoku? (How many children have you now?)

Ngaphi na? (In/from what direction?)

Umoya uvela ngaphi na? (From what direction is the wind blowing?)

Kangaphi na? (How many times?)

Nifuna ukuxelelwa kangaphi na? (How many times do you want to be told?)

Amasimi enu alinywa kangaphi na ngomnyaka? (How many times a year are your fields ploughed?)

Render the following sentences in English:

1. *Zivela phi iintaka ezinje ebusika?*
2. *Inyama yehagu ityiwe ngubani?*
3. *Amantombazana abethwa ngamakhwenkwe ngobulumko.*
4. *Izilo zigqithwa yindlovu ngobukhulu.*
5. *UJinana ugqithwa nguTsheliboyi ngobude.*
6. *Usana lwam lukwentjwe yinto ni elunyaweni?*
7. *Utata ulunywe yinja kaMasango phezolo ebuhlanti.*
8. *Umninawa wam ukhatywe ngubani na entloko?*
9. *Amasela abanjwe kangaphi na phezolo?*
10. *AmaMelika abethwe ngamaKoriya?*

Render the following sentences in Xhosa:

1. What do you want in my house?
2. Do you want work? Do you know how to cook? Where did you learn (that)? Who taught you (you were taught by whom)?
3. How are potatoes cooked? When did you learn cooking potatoes?
4. How much money do you want per month? Do you know a month? How many days has a month? Do you know time? Do you want to live at home? Where do you live just now (*okwa ngoku*)? Have you sleeping blankets or clean clothes to wear (of wearing)?
5. Do you know factory work? Do you know how to write? Who taught you? Do you know how to make ear-rings? Do you know how to sew dresses? Can you drive a car (do you know how to drive a car)? Where did you learn driving? When did you begin driving a car? Who taught you? You say you taught yourself? You are a sage. Have you a driving licence (*imvumelo*)?
6. Do you speak English or Afrikaans? You speak Xhosa? Are you a Xhosa? Have you a wife? How many children have you (you have how many children)?
7. Do your eyes see well? Do you see the birds? What are they doing? Yes, they are looking at themselves in the water.

LESSON 15

THE PRONOUN

A Pronoun is a word which signifies anything concrete or abstract without being its name. It is a complete word in itself, and may be used in place of a noun or in apposition to it, either before it or after it, without being inflected. In form the various pronouns show distinct concordial colouring in agreement with the various classes of nouns; the form of the pronoun is thus regulated by the form of the noun prefix.

Xhosa has the following four types of pronouns:

1. Absolute.
2. Demonstrative.
3. Quantitative.
4. Qualificative.

The Absolute Pronoun

The absolute pronoun indicates a certain noun, but it does not describe or limit it in any way. The special feature of the absolute pronoun is the presence of the suffix *-na* without which it is incomplete. This ultimate *-na*, as this suffix may be called, falls away once a formative is prefixed to the pronominal stem. While similar to the subjectival concord in meaning, the absolute pronoun is incapable of effecting concordance, it is necessary that where it stands as the subject of a sentence, the corresponding subjectival concord should be used concurrently with it. Where it represents the object it is used independently of the objectival concord. Set out under is a table of absolute pronouns for all persons and classes, singular and plural:

	singular	plural
1st person	<i>mna</i> (I)	<i>thina</i> (we)
2nd person	<i>wena</i> (you)	<i>nina</i> (you)
Class 1	<i>yena</i> (he/she)	<i>bona</i> (they)
2	<i>wona</i> (it)	<i>yona</i> (they)
3	<i>lona</i>	<i>wona</i>
4	<i>sona</i>	<i>zona</i>
5	<i>yona</i>	<i>zona</i>
6	<i>lona</i>	<i>zona</i>
7		<i>bona</i>
8		<i>kona</i>

Besides its ordinary usage as a representative of the subject in a sentence, the absolute pronoun is used in the following instances:

1. In emphasizing the subjectival concord:

- (i) *Thina siza kuhamba ngololiwe osuka eMonti ngo 8 kusasa, bona baza kuhamba nenkosi ngemoto yayo.* (As for us, we

are going to travel by the train which leaves East London at 8 a.m. (but) as for them, they are going to travel with the chief in his car.)

- (ii) *Mna ndinqwenela ukubamba ooxam kodwa bona baza kuthiya imivundla.* (As for me, I wish to catch lizard monitors, but as for them, they are going to ensnare rabbits.)
- (iii) *Bona abafuni ukuhamba isikolo.* (As for them, they do not want to attend school.)

2. As object of a sentence:

- (i) *Umaa ufuna thina.* (Mother is looking for us.)
- (ii) *Ingonyama ithanda yona.* (The lion likes it.)
- (iii) *AmaXhosa athenga lona.* (The Xhosa buy it.)

3. In emphasizing the noun and in apposition to it:

- (i) *Umaa yena ndiza kumncedisa.* (As for mother, I am going to help her.)
- (ii) *OoJane bona ndibathiye kakubi.* (As for Jane and her friends, I hate them very much.)
- (iii) *Iinkomo zona zinoncedo emntwini.* (As for the cattle, they are helpful to a human being.)

The Emphatic Absolute Pronoun

Xhosa has yet another type of absolute pronoun which is used solely for emphasizing a substantive in the sentence. This one is called the Emphatic Absolute Pronoun and has the significance of 'real' or 'proper'. The feature which distinguishes the emphatic absolute pronoun from the absolute pronoun is the initial vowel which the former preplaces to the pronominal stem. This distinguishing vowel results from the coalescence of *a-* with the initial vowel of the noun prefix. The emphatic absolute pronouns referring to the various noun classes will thus have *a-* < (*a-* + *a-*), *e-* < (*a-* + *i-*) or *o-* < (*a-* + *u-*) according to whether the prefixal vowel of the noun class is *a-*, *i-* or *u-*.

Examples:

	singular	plural
Class 1	<i>a-</i> + <i>um-</i> > <i>o-</i>	<i>a-</i> + <i>aba-</i> > <i>a-</i>
2	<i>a-</i> + <i>um-</i> > <i>o-</i>	<i>a-</i> + <i>imi-</i> > <i>e-</i>
3	<i>a-</i> + <i>ili-</i> > <i>e-</i>	<i>a-</i> + <i>ama-</i> > <i>a-</i>
4	<i>a-</i> + <i>isi-</i> > <i>e-</i>	<i>a-</i> + <i>izi-</i> > <i>e-</i>
5	<i>a-</i> + <i>iN-</i> > <i>e-</i>	<i>a-</i> + <i>iziN-</i> > <i>e-</i>
6	<i>a-</i> + <i>ulu-</i> > <i>o-</i>	<i>a-</i> + <i>iziN-</i> > <i>e-</i>
7		<i>a-</i> + <i>ubu-</i> > <i>o-</i>
8		<i>a-</i> + <i>uku-</i> > <i>o-</i>

Following is a table of emphatic absolute pronouns for all persons and classes, singular and plural:

	singular	plural
Class 1	<i>oyena</i>	<i>abona</i>
2	<i>owona</i>	<i>eyona</i>
3	<i>elona</i>	<i>awona</i>
4	<i>esona</i>	<i>ezona</i>
5	<i>eyona</i>	<i>ezona</i>
6	<i>olona</i>	<i>ezona</i>
7		<i>obona</i>
8		<i>okona</i>

In using this type of pronoun, it should be noted that:

1. The emphatic absolute pronoun is always used as an antecedent of the noun it emphasizes.
2. The noun preceded by the emphatic absolute pronoun drops its initial vowel.
3. The emphatic absolute pronoun gives the meaning 'proper' or 'real', e.g. *eyona nto* (the real thing); *ezona ntlobo* (the proper kinds).
4. The emphatic absolute pronoun is sometimes used with the absolute pronoun in one and the same sentence; but the former always comes before the latter in word order. When used together, the emphatic type acquires the meaning of 'the very one' or 'the very real one', e.g. *Eyona yona nto sinqwenela ukuyisela andiyazi kodwa iti yona asiyifuni*. (I do not know what we would really like to drink; but as for tea, we do not want it.)

Learn the following adverbs:

- (a) *Apha* (here), *apho* (there), *phaya* (there yonder).
Sometimes subjectival concords are preplaced to these adverbs, in which case they acquire a copulative significance. When *apha* and *apho* are used with subjectival concords, as so often happens, *-l-* is infixed between the subjectival concord and the adverbial stem, e.g.
ndilapha (I am here); *balapho* (they are there); *luphaya* (it is there yonder).
- (b) *Ngoku* (now), *ngoko* (then), *ngokuya* (at the time when).
Ndinqwenela ukubetha yena ngoku. (Now my wish is to overcome him.)
Ngoko sasifunda isiXhosa. (We were learning Xhosa then.)
Ndaakha ngokuya sasifunda isiXhosa eDikeni. (I built the time we were learning Xhosa at Alice.)

The Numerals

Learn the following numerals:

isixhenxe (seven); *isibozo* (eight); *ithoba/isithoba* (nine); *ifumi* (ten); *ikhulu* (hundred); *iwaka* (thousand); *igidi/isigidi* (myriad).

Of the numerals, numbers 1-6 (inclusive) are adjectival stems¹ and the rest are nouns of various classes brought into relative relationship with the substantives they qualify. The numerals formed from nouns may be followed by a possessive construction.

The Relative Numerals:

The numerals under this heading are copulatives of nouns signifying number, to which are prefixed appropriate relative concords. The copulative formative in the numeral may be elided. This elision may include the initial vowel of the noun. Where the copulative formative is elided, the initial vowel of the 2nd numeral (in compound numerals) is also elided.

Examples:

abantwana abangamašumi amabini (twenty children),

or

abantwana abamašumi mabini;

abantwana abasisixhenxe (seven children),

or

abantwana abasixhenxe;

iinkomo ezingamašumi amabini anethoba/anesithoba (twenty-nine cattle),

or

iinkomo ezimašumi mabini nethoba/nesithoba.

Compound Numerals:

(i) 11—*išumi elinanye* (ten and one).

12—*išumi elinambini*²/*elinamabini* (ten and two).

13—*išumi elinantathu/elinamathathu* (ten and three)

20—*amašumi amabini* (two tens).

21—*amašumi amabini nanye* (two tens and one)

30—*amašumi amathathu* (three tens).

33—*amašumi amathathu anamathathu* (three tens and three).

113—*ikhulu elinešumi namathathu* (hundred and ten and three).

221—*amakhulu amabini anamašumi amabini nanye* (two hundreds and two tens and one).

(ii) Eleven people—*abantu abališumi nanye*;

twenty goats—*iibokhwe ezingamašumi amabini*, or *iibokhwe ezimašumi mabini*;

seventy schools—*izikolo ezingamašumi asi(si)xhenxe*, or *izikolo ezimašumi asi(si)xhenxe*.

Numerals followed by the Possessive:

ten goats—*išumi leebokhwe* (lit. ten of goats);

three thousand people—*amawaka amathathu abantu*;

ten shillings—*išumi leefeleni*;

fifty pounds—*amašumi amahlanu eeponti*.

¹ See p. 23.

² -Mbini < N- + bini (see Lesson 8).

Translate into Xhosa:

1. At home we are five boys.
2. As for me, I want fifty sheep.
3. The people who are my real enemies are five.
4. The schools I really like are two.
5. The cars that I really like are three.
6. At home there are (present) twenty-two cattle and eighteen horses.
7. My elder brother wants two drivers.
8. Father! at school my teacher wants twenty-seven exercise books (books of writing) and two drawing-books.
9. To-day the cook has cooked four pounds of potatoes.
10. As for us, we are going to eat fifty pounds of bread.

Translate into English:

1. *Ezona zidalwa ndizithiye kunene ziinyoka.*
2. *Okona kutya izinja zam zikuthandayo ngumnqhufo nenyama.*
3. *Abona bantwana banengqondo iphaphileyo esikolweni sethu babini.*
4. *Elona xesha sitya kamnandi ngalo lixesha lasebusika.*
5. *Ezona ncwadi ndithanda ukuzilesa ziincwadi zesiNgesi.*
6. *Oyena mntu uneenkomo ezininzi kwaKomani nguHoffman, uneenkomo ezingamawaka amabini anamaSumi asi(si)bozo.*
7. *Mna ndinqwenela ukwenza owona msebenzi mkhulu, ukuqeqesha abantwana.*
8. *Abalimi benza owona msebenzi unzima, ukondla isizwe.*
9. *Utata uthi thina siza kuhamba ngololiwe namhla emalanga, bona baya kuhamba ngemoto kamalume ngomso.*
10. *Utitsihala uthi thina siwenze kakuhle umsebenzi wethu wasekhaya.*

LESSON 15A

THE DEMONSTRATIVE PRONOUN

The Demonstrative Pronoun points to objects which are within sight and has three positional types, the first, denoting 'this/these', the second, 'that/those' and the third, 'that yonder/those yonder'. Set out under is a table of demonstrative pronouns for all positions and classes, singular and plural:

	Position 1	Position 2	Position 3
Class 1 sing.	lo	lowo/loo	lowa/laa
pl.	aaba	aabo	aabaya/aabaa
2 sing.	lo	lowo/loo	lowa/laa
pl.	le	leyo/loo	leya/laa

3 sing.	eli	elo	eliya/elaa
pl.	la	lawo/loo	lawa/laa
4 sing.	esi	eso	esiya/esaa
pl.	ezi	ezo	eziya/ezaa
5 sing.	le	leyo/loo	leya/laa
pl.	ezi	ezo	eziya/ezaa
6 sing.	olu	olo	oluya/olaa
pl.	ezi	ezo	eziya/ezaa
7 sing.	obu	obo	obuya/obaa
8 sing.	oku	oko	okuya/okaa/okwaa

Note the following facts:

1. When the demonstrative pronoun precedes a noun, the latter drops the initial vowel.
2. When the demonstrative pronoun follows the noun, the latter need not drop the initial vowel. Where there are alternative forms of the pronoun as in the 2nd and 3rd positions, the longer one is used when the pronoun follows the noun.
3. When used in this way, the demonstrative pronoun tends to be emphatic, this being especially so with the second positional demonstratives.

The demonstrative pronoun before a noun:¹

1. *Ezi zikolo zikhulu zibaphatha kakubi abantwana bethu.* (These big schools treat our children badly.)
2. *Le mithetho mitsha ixaka amadoda amakhulu, oogqirha bemfundo.* (These new laws baffle great men, Doctors of Education.)
3. *Laa mahobe mabini axela iindaba ezintle.* (Those two yonder pigeons foretell of good news.)
4. *Aabo bafana basileyo benzakalise abantwana besikolo ngenqwelo.* (Those naughty youths have injured school children with a wagon.)

The demonstrative pronoun after the noun:

1. *Intloko yakho leyo ifuna ukuhlanjwa.* (That head of yours needs to be washed.)
2. *Iinkuku zenu eziya zifuna nto ni esitiyeni sikabawo.* (Those fowls of yours what do they want in my father's garden?)
3. *Amazimba lawo aza kutyiwa ziinkuku.* (That kaffir-corn is going to be eaten by the fowls.)
4. *Utywala obo buza kuselwa ziindwendwe zikabawo.* (That beer/liquor is going to be drunk by my father's guests.)

The demonstrative pronoun used in place of a noun:

1. *Leyo ibityile kodwa le ityebile².* (That one is lean but this one is fat.)

¹ When the initial vowel of a noun is dropped as a result of its following a demonstrative pronoun, such noun forms one word-group with the preceding pronoun. In writing, however, the present Xhosa orthography requires that these be kept separate.

² Like a great number of verbs in Xhosa, these verbs indicate state in their immediate past form though ordinarily not stative (see Lesson 8).

2. *Lawo avuthiwe kodwa la akɥwada.* (Those are ripe/cooked but these are raw/uncooked.)
3. *Ndithiye ezi nezo* < (< *na + ezo*). (I hate these and those.)

The Locative Demonstrative Copulatives

In addition to the demonstrative pronoun, Xhosa employs copulatives with locative demonstrative force in indicating objects and persons. These Locative Demonstrative Copulatives, as these copulatives are called, have three positional types which signify 'here is', 'there is' and 'yonder is', respectively.

Following is the table of locative demonstrative copulatives for all classes, singular and plural:

	Position 1 (Here)	Position 2 (There)	Position 3 (Yonder)
Class 1 sing.	<i>naanku</i>	<i>naanko</i>	<i>naankuya</i>
pl.	<i>naaba</i>	<i>naabo</i>	<i>naabaya</i>
2 sing.	<i>naangu</i>	<i>naango</i>	<i>naanguya</i>
pl.	<i>naantsi</i>	<i>naantso</i>	<i>naantsiya</i>
3 sing.	<i>naali</i>	<i>naalo</i>	<i>naaliya</i>
pl.	<i>naanga</i>	<i>naango</i>	<i>naangaya</i>
4 sing.	<i>naasi</i>	<i>naaso</i>	<i>naasiya</i>
pl.	<i>naazi</i>	<i>naazo</i>	<i>naaziya</i>
5 sing.	<i>naantsi</i>	<i>naantso</i>	<i>naantsiya</i>
pl.	<i>naanzi</i>	<i>naanzo</i>	<i>naanziya</i>
6 sing.	<i>naalu</i>	<i>naalo</i>	<i>naaluya</i>
pl.	<i>naanzi</i>	<i>naanzo</i>	<i>naanziya</i>
7 sing.	<i>naabu</i>	<i>naabo</i>	<i>naabuya</i>
8 sing.	<i>naaku</i>	<i>naako</i>	<i>naakuya</i>

Note the following facts:

1. Nouns used before or after locative demonstrative copulatives are not inflected.
2. Locative demonstrative copulatives can only be used when the objects pointed at are within sight.

Formation of Vocatives from Nouns

The Latin word 'voco', from which 'vocative' is derived, means 'call'. When a noun is used as a vocative in Xhosa, it gives no other significance than drawing attention. For this reason vocatives, in Xhosa, are regarded as interjectives. An interjective is an isolated word with no grammatical or concordial bearing upon the rest of the sentence.

The Rules for Formation:

1. Elide the initial vowel of the noun prefix. This rule applies with special modifications to nouns of classes 1a, 5 and 6 plural polysyllabic and to polysyllabic nouns of class 6 singular.

	Noun	Vocative	Meaning
Class 1	<i>abafana</i>	<i>bafana</i>	youths!
1a	<i>umaa</i>	<i>maa</i>	mother!
2	<i>umlambo</i>	<i>mlambo</i>	o river!

2 (a). With polysyllabic nouns of classes 1a, 5 and 6 plural, the full form of the prefix is first restored (*aboo-* for class 1a and *iziN-* for classes 5 and 6) before the initial vowel is elided.

Class	Noun	Vocative	Meaning
1a	<i>oobawo</i>	<i>boobawo</i>	fathers/O fathers!
	<i>ooNomalizo</i>	<i>booNomalizo</i>	Nomalizo and company!
	<i>oonozala</i>	<i>boonozala</i>	O male parents!
5	<i>iinkuku</i>	<i>zinkuku</i>	O fowls/fowls!
	<i>iintsimbi</i>	<i>zintsimbi</i>	bells/O bells!
6	<i>iindwendwe</i>	<i>zindwendwe</i>	visitors/O visitors!
	<i>iinyawo</i>	<i>zinyawo</i>	feet/O feet!

(b) Polysyllabic nouns of class 6 singular with contracted prefixes, have the full form of the prefix restored before the initial vowel is elided.

	Noun	Vocative	Meaning
Class 6	<i>ulwandle</i>	<i>lulwandle</i>	O sea!
	<i>uduli</i>	<i>luduli</i>	O bridal party!

Sometimes the word *ndini*, denoting threat, exultation, sarcasm, emphasis or peremptoriness, the exact significance depending on the noun with which it is used, is used with vocatives:

Sidenge ndini uza kubethwa apha. (You silly fool, you are going to be beaten here.)

Mfo ndini kudala ndakugqibela. (Lovely fellow I have not seen you for a time.)

Vila ndini! akulimi, ucinga okokuba uza kutya nto ni. (You wretched loafer! you are not ploughing, what do you think you are going to eat?)

Magwala ndini! zinkile iinkomo. (You cowards! the cattle are gone.)

In using *ndini*, it should be always remembered that:

1. This word is immutable, i.e. it does not matter with what class or number it is used, it never changes its form.
2. As it has many possible meanings, there is always a possibility of offending in using it.

In calling someone at a distance, the vocative is usually preceded by *waa*:

waa Nomadinga. (Hey! Nomadinga.)

waa Tsheliboyi. (Hey! Geelbooi.)

Exercise:

1. Form vocatives from the following nouns:
impuku, umnyango, ikhaya, uthuthu, ubuso, izamvila, umkhuluwa, abathengi, oobawo.
2. Render the following passage in Xhosa:

This man, whom you see (who you him see) on the road, is a teacher. He is going home because he has finished his work. The work of the teacher is to teach and the work of the students is to learn. Students are taught from 8 a.m. to 2 p.m. every day. On Saturday there is no school (and) for that reason, scholars are not taught on Saturday. Teachers are taught too; they are taught by other teachers. That yonder teacher, whom you see among the children, was taught by James's father in Pretoria long ago. Pretoria has many big schools with (which are with) many students who are training as teachers (learning teaching).

Teaching is a good occupation; many boys and girls like it. Teachers do not use their bodies very much in teaching, but they work with their hands, mouths, voices and brains (minds). Teachers work very hard because they train the minds of the children. Training the minds of the children is a difficult job but teachers train our children easily because they have been trained. There are many schools in the Transvaal, some are small but many are big. To-day our schools need teachers badly. Teachers are trained in Johannesburg and in Pretoria. Some are trained at Heidelberg. In the coming years we shall need many teachers who know (how) to teach Xhosa.

Vocabulary: every day—*yonke imihla*; there are/is—*kukho*; there are/is no—*akukho*.

3. Translate into English:

1. *Waa Hoffman! Siza kuhamba ngomso ngo 5 kusasa.*
2. *Ezi zimhlophe kodwa eziya zimnyama.*
3. *Naanku utitshala wethu, uza kukohlwaya.*
4. *Naangaya amasimi omlimi osisihumko, aluhlaza.*
5. *Naantsi imali yakho.*
6. *Naankuya uNomadinga, ufuna thina.*
7. *Tata, uTsheliboyi uya sibetha.*
8. *Laa makhwenkwe afuna ukuthatha iinqwelo zethu ezintsha.*
9. *Bantwana bam, uyihlo uya nifuna ekhaya.*
10. *Sidenge ndini, uphandla abantwana ngolo thuthu.*

LESSON 16

FORMATION OF COPULATIVES FROM ADJECTIVES,
RELATIVES AND LOCATIVE ADVERBS

Copulatives from Adjectives

In Lesson 13, it was pointed out that copulatives are formed from certain parts of speech by inflecting the concord or prefix. Copulatives are formed from adjectives by eliding the initial vowel of the concord. When referring to class 5 singular, however, the initial vowel of the concord is replaced by the subjectival concord of this class, i.e. *i-*.

In the following examples, the first sentence in each case shows an adjective used attributively and the next, one used predicatively, i.e. as a copulative:

1. *Umlimi omdala ufuna amapuluwa amatsha.* (The old farmer wants new ploughs.)
Amapuluwa matsha kodwa umlimi mdala. (The ploughs are new but the farmer is old.)
2. *Umlilo omkhulu utshise izidiliya ezininzi phezolo.* (A big fire burnt many vineyards yesterday.)
Umlilo mkhulu ngoko izidiliya zininzi eziza kutsha. (The fire is big and, for that reason, many vineyards are going to catch fire.)
3. *Umtshato omhle uvuyisa abantu abaninzi.* (A beautiful wedding gladdens many people.)
Umtshato wakhe mhle nabantu baninzi. (His wedding is fine and the people are many.)

Copulatives from Relatives

When a relative is used predicatively, the relative concord gives place to the subjectival concord, e.g.

imilambo ebanzi (wide rivers)
imilambo ibanzi (the rivers are wide)
umsebenzi olula (easy work)
umsebenzi ulula (the work is easy)
incha eluhlaza (green grass)
incha iluhlaza (the grass is green)

Copulatives from Locative Adverbs

Copulatives may be formed from locative adverbs, commencing in a vowel, by preplacing the 'pre-locative -s-' immediately before the vowel introducing the locative and from those commencing in *ku-* or *kwa-*, by preplacing an appropriate subjectival concord.

1. *Ndisendlwini yam.* (I am in my house.)
2. *Umaa usekhaya.* (My mother is at home.)
3. *Iintlanzi lisemanzini.* (The fish are in the water.)
4. *Abantwana basesikolweni.* (The children are at school.)
5. *Amantombazana asendlwini, apheka inyama namatapile.* (The girls are in the house, they are cooking meat and potatoes.)
6. *Ndikwiintaba zakwaKomani.* (I am on the mountains of Queens-town.)
7. *Abafundi abatsha bakumasimi amadala.* (The new students are in the old fields.)
8. *Imali yakho ikuMatabese.* (Your money is with Matabese.)
9. *Iinkomo zakhe zikwaNozidwaba.* (His cattle are at Bushmans-hoogte.)

Learn the following Terms of Relationship:

ubawo-khulu (my/our grandfather); *uma-khulu* (my/our grandmother); *uyihlo-khulu* (your grandfather); *unyoko-khulu* (your grandmother); *uyise-khulu* (his/her grandfather); *unina-khulu* (his/her grandmother); *udade* (elder sister); *umsa* (woman's younger sister); *udade-wethu* (my/our sister); *umsa-kwethu* (my/our younger sister); *udade-wenu* (your sister); *umsa-kwenu* (your younger sister); *udade-wabo* (his/her sister); *umsa-kwabo* (her/their younger sister); *umzukululu* (grandchild—son's); *umtshana* (nephew/niece); *unyana* (son); *intombi* (daughter).

Translate into English:

1. *Ilanga lifusu namhla likhupha inyoka emnxhunyeneni wayo.*
2. *Iilokhwe zethu zibomvu, amaXhosa aziqabe ngembola.*
3. *Iinyawo zondwendwe lwam zimdaka ngoko luya zohlwaya.*
4. *Iigusa zommelwana zimbalwa.*
5. *Imibuzo endiyibuzwe sisicaka sam inzima.*
6. *Ingxolo yoduli inkulu phaya endlwini.*
7. *Mibini imilenze yenciniba kodwa intloko yayo inye.*
8. *Imvula inkulu iingcongconi ziza kufa.*
9. *Izitya zininzi esizivasayo¹ kodwa amanzi okuzivasa mancinci.*
10. *Iingoma abazivumayo abantwana baseMonti zimbi.*

Translate into Xhosa:

1. Your fowls are eating ants in my garden.
2. My sister's hair (hairs) is long.
3. The old students are at school.
4. His grandmother is in the fields now.
5. My grandfather's car is in its house.
6. My maternal uncle's money is much, it is in the house.
7. The bees are many, they are in the thickets.
8. The highwaymen are in the mountains of Queenstown.
9. Our cattle are in the cattle fold.
10. The motor-cars of Johannesburg are many.

¹ *Vasa* (wash) comes from Afrikaans 'was'.

LESSON 17

THE ADJECTIVE OR RELATIVE DROPS ITS INITIAL VOWEL

The Adjective Inflected

When qualifying a noun whose initial vowel has been elided, the adjective has the same form as when used as a copulative. The main instances in which the noun has its initial vowel elided are:

1. After a negative verb, when a sweeping or axiomatic negative is given (an axiomatic statement deals with a generality and not with any particular individual):
 - (i) *Inqholowa ayifuni manzi maninzi.* (Wheat does not want much water.)
 - (ii) *Umntu okhohlakeleyo akathandi misebenzi mihle.* (A wicked person does not like praiseworthy actions.)
 - (iii) *Imoto ayithwali bantu baninzi.* (A car does not carry many people.)
 - (iv) *Umaa akafuni gaba lifutshane.* (My mother does not want a short hoe.)
2. When in the vocative form:¹
 - (i) *Nkosi inkulu ndinqwenela ukukhonza isizwe.* (Great king/ chief, I wish to serve the nation.)
 - (ii) *Sicaka sihle usebenze umsebenzi omhle.* (Good servant, you have done admirable work.)
 - (iii) *Bafundi batsha niza kuvuma ingoma enye.* (New students, you are going to sing one song.)
 - (iv) *MDali mkhulu sicela ubunyulu.* (Great Creator, we ask for purity.)
3. When following a demonstrative pronoun:
 - (i) *La makhwenkwe made afuna ukudubula iinkuku zam ngompu.* (Those tall boys want to shoot my fowls with a gun.)
 - (ii) *Iindwendwe zam zoyika loo nja.* (My guests fear that dog.)
 - (iii) *Umaa ufuna ukuthenga ezo ntyatyambo.* (My mother wants to buy those flowers.)
 - (iv) *UYohane uza kusula ezi zihlangu.* (John is going to clean these shoes.)
4. When following an emphatic absolute pronoun:
 - (i) *Esona sitya sikhulu saphukile.* (The really big vessel is broken.)

¹ There is a growing tendency among Xhosa speakers to use the ordinary concords with adjectives and relatives qualifying nouns in the vocative, e.g. *bawo othandekayo* (dear father); *nkosi enkulu* (great chief/king), etc.

- (ii) *Elona dolophu likhulu eKoloni yiKapa.* (The really big town in the Cape Province is Cape Town.)
- (iii) *Ezona zikolo zikhulu zizele.* (The really big schools are full up.)
- (iv) *Owona mzi mhle eKoloni yiBayi.* (The really beautiful town at the Cape is Port Elizabeth.)

The Relative Inflected

When the relative qualifies a noun whose initial vowel has been elided, it assumes the same form as when used as a copulative, i.e. the initial vowel of the concord is replaced by the subjectival concord:

1. Relative qualifying a noun following a negative verb:
 - (i) *Inqholowa ayifuni manzi afufu.* (Wheat does not want hot water.)
 - (ii) *Umntu okhohlakeleyo akathandi ntetho inyulu.* (A wicked person does not like clean talk.)
 - (iii) *Imoto ayithwali bantu bamnyama.* (A car does not carry black people.)
 - (iv) *Umaa akafuni gaba limanzi.* (My mother does not want a wet hoe.)
2. Relative qualifying a noun in the vocative form:¹
 - (i) *Nkosi ingcwele ndinqwenela ukukukhonza.* (Holy king, I wish to serve you.)
 - (ii) *Sicaka simdaka ndiza kukohlwaya namhla nje.* (You dirty servant, I am going to put you right to-day.)
 - (iii) *Bafundi bathetha esikolweni, niza kubethwa.* (You students who talk at school, you are going to be thrashed.)
 - (iv) *Ntombazana ikhohlakeleyo uza kukohlwaywa nguyihlo.* (You wicked girl, your father is going to fix you up.)
3. Relative qualifying a noun following a demonstrative pronoun:
 - (i) *La makhwenkwe akhohlakeleyo afuna ukudubula iinkuku zam ngompu.* (These wicked boys want to shoot my fowls with a gun.)
 - (ii) *Ezi ndwendwe zisisixhenxe azifuni kutya.* (These seven guests do not want any food.)
 - (iii) *Loo mazinyo amhlophe aza kutya inyama.* (Those white teeth are going to eat meat.)
 - (iv) *Eziya zindlu zibomvu zihlala abeLungu.* (Those yonder red houses have Europeans living in them.)
4. Relative qualifying a noun following an emphatic absolute pronoun:
 - (i) *Okona kutya kumnandi ngamatapile.* (The food that is really nice is that consisting of potatoes.)

¹ See footnote on p. 80.

- (ii) *Oyena mntu ndimoyikayo ngutata.* (The person I really fear is my father.)
- (iii) *Eyona nto inzima yintsimbi.* (The thing that is really heavy is iron.)
- (iv) *Ezona nto ndizoyikayo edolophini ziimoto.* (The things I really fear in a town are motor-cars.)

The Enumerative

The Enumerative is one of four parts of speech which qualify the substantive (noun or pronoun) in Xhosa, the other three being the adjective, relative and possessive. When used in a sentence, it is brought into concordial agreement with the substantive it qualifies by the enumerative concord.

This part of speech is represented in Xhosa by the stems *-mbi* ('of a different sort', 'other' or 'another') and *-phi* ('which one' or 'which of two')?

Following are the enumerative concords for all classes, singular and plural:

	singular	plural
Class 1	<i>wu-</i>	<i>ba-</i>
2	<i>wu-</i>	<i>yi-</i>
3	<i>li-</i>	<i>ma-</i>
4	<i>si-</i>	<i>zi-</i>
5	<i>yi-</i>	<i>zi-</i>
6	<i>lu-</i>	<i>zi-</i>
7		<i>bu-</i>
8		<i>ku-</i>

In using the enumerative stems, the following facts should be borne in mind:

1. That because of its interrogative nature, *-phi* is sometimes used in conjunction with the interrogative formative *na*, the latter following.
2. That unlike the adjectival and relative concords, the enumerative concords are not inflected when the enumerative is used predicatively.
3. That formatives very similar to the ones preplaced to nouns in copulative formation, are preplaced to the enumeratives when using the latter predicatively, e.g.

	singular		plural	
Class	Enumerative	Copulative	Enumerative	Copulative
1	<i>wuphi</i>	<i>nguwuphi</i>	<i>baphi</i>	<i>ngabaphi</i>
2	<i>wuphi</i>	<i>nguwuphi</i>	<i>yiphi</i>	<i>yiypiphi</i>
3	<i>liphi</i>	<i>liliphi</i>	<i>maphi</i>	<i>ngamaphi</i>
4	<i>siphi</i>	<i>sisiphi</i>	<i>ziphi</i>	<i>ziziphi</i>
5	<i>yiphi</i>	<i>yiypiphi</i>	<i>ziphi</i>	<i>ziziphi</i>

6	<i>luphi</i>	<i>luluphi</i>	<i>ziphi</i>	<i>ziziphi</i>
7	<i>ɓuphi</i>	<i>ɓubuphi</i>		
8	<i>kuphi</i>	<i>kukuphi</i>		

Learn the following words:

khona (present), *khona* (there), *kwa khona* (again), *hayi* (no), *ewe* (yes).

In connection with these words note:

1. That *khona* (present) is usually used without its ultimate *-na*.
2. That in the negative, *khona* (present) is used without the ultimate *-na*, e.g. *andikho* (I am absent), *akukho* (you are absent), *akakho* (he/she is absent), *abakho* (they are absent).
3. That in the axiomatic negative, *khona* (present) is preceded by the impersonal and immutable subjectival concord *-ku-*, e.g. *akukho¹ mntu* (there is no one), *akukho bantu* (there are no people), *akukho zindlu* (there are no houses). In the specific negative, however, the subjectival concord is used instead of the impersonal concord *-ku-*, e.g. *akakho umntu* (the person is not there/present), *abakho abantu* (the people are not present), *azikho izindlu* (the houses are not there).
4. *Khona* (there), is sometimes used with *phaya* (there yonder) when emphasis is desired, e.g. *khona phaya* (exactly there).

Translate into Xhosa:

1. *Bambi abantu bahambile, bambi baza kuhamba ngomso.*
2. *Zimbi izikolo zivaliwe, zimbi zivuliwe.*
3. *Nithanda wuphi umbona?*
4. *Niya kuwela khona phaya.*
5. *Wuphi na umbona wam kwedini < (nkwenkwe ndini)?*
6. *Luphi na ulwamvila lwakho kufa?*
7. *Utitshala ufuna maphi na amakhwenkwe?*
8. *Asifuni mambi amahafse.*
9. *Sisibethile kwa khona esiya sikolo.*
10. *Umfundisi akazi kuthetha nto yimbi.*
11. *AmaMelika athetha siphi na isiNgesi?*
12. *Amantombazana aya lila kwa khona.*
13. *Yiyiphi na le ntetho uyithethayo?*
14. *Nguwuphi na unozalakazi othanda usana olulilayo?*

Translate into English:

1. The boys are not present but the girls are.
2. I am going there.
3. The teacher is ringing the bell again.
4. My servant is absent again.
5. My father is not present at home.
6. There is no money to-day.
7. I have no other opinion.
8. There is no bread at home.

¹ See vocabulary at end of Lesson 15a.

9. I know no other rivers at the Cape.
10. My son! where is your money?
11. Where are the wise men of the East?
12. The students did not sing other songs.
13. My elder sister has a different ring.
14. I am going to read no other book.

LESSON 18

THE SUBJUNCTIVE MOOD

The subjunctive is used:

1. After the conjunctions *okokuba/ukuba* (that), *ukuze* (in order that), *hleze* (lest), following verbs of desiring, liking, intending, etc.
2. In certain consecutive verb constructions.
3. With imperative force when preceded by the auxiliary formative *ma-* or *kha-*.
4. In the formation of compound tenses after certain deficient verbs such as *-buya*, *-hla*, *-suka*, etc.

Only two tenses, the present-future (present tense which usually has a future intent) and the past, are generally recognized; but there are several others, some of which differ from indicative mood tenses in tone only. The present-future tense is formed by changing the final vowel *-a* of the short form of the indicative present to *-e*.

Examples: *rwēba* (trade) > *-rwēbe* (may trade)
xhela (slaughter) > *-xhele* (may slaughter).

Forms for the Present-future tense, positive, for all persons, singular and plural:

	singular	plural
1st person	<i>ndixhele</i>	<i>sixhele</i>
2nd person	<i>uxhele</i>	<i>nixhele</i>
Class 1	<i>axhele</i>	<i>ḃaxhele</i>
2	<i>uxhele</i>	<i>ixhele</i>
3	<i>lixhele</i>	<i>axhele</i>
4	<i>sixhele</i>	<i>zixhele</i>
5	<i>ixhele</i>	<i>zixhele</i>
6	<i>luxhele</i>	<i>zixhele</i>
7		<i>ḃuxhele</i>
8		<i>kuxhele</i>

Note that:

1. The subjectival concords of this mood differ from those of the indicative mood present in class 1 singular only, where *u-* changes into *a-*.
2. While note 5 of Lesson 3, setting out how the vowel of the subjectival concord is affected by the initial vowel of the vowel verb, is true also of this mood, the present Xhosa orthography requires that the initial vowel of certain monosyllabic vowel verbs should be doubled in the subjunctive mood present,¹ e.g. *-oona* (do injustice to) > *-oone*; *-aakha* (build) > *-aakhe*.
3. As a rule, the initial vowel of vowel verbs is doubled in the remote past tenses only, of both the indicative and subjunctive moods.

The Present-Future, Negative:

The negative of the present-future tense is formed by changing the final *-e* of the positive to *-i* and by infixing the negative formative *-nga-* between the subjectival concord and the verb stem, e.g.

	singular	plural
1st person	<i>ndingaxheli</i>	<i>singaxheli</i>
2nd person	<i>ungaxheli</i>	<i>ningaxheli</i>
Class 1	<i>angaxheli</i>	<i>bangaxheli</i>
2	<i>ungaxheli</i>	<i>ingaxheli</i>
3	<i>lingaxheli</i>	<i>angaxheli</i>
4	<i>singaxheli</i>	<i>zingaxheli</i> , etc.

Examples:

1. Subjunctive after conjunctions:

(a) *Abazali bethu banqwenela okokuba sifunde isiXhosa.* (Our parents desire that we should learn Xhosa.)

Abazali bethu banqwenela okokuba singafundi siXhosa. (Our parents desire that we should learn no Xhosa.) (axiomatic negative).

Abazali bethu banqwenela okokuba singasifundi isiXhosa. (Our parents desire that we should not learn the Xhosa language.)

(b) *Umfundisi ufuna ndisele la manzi ukuze luphele unxano lwam.* (The minister wants me to drink this water in order that my thirst may be quenched.)

- *Umfundisi ufuna ndingaseli manzi.* (The minister does not want me to drink water.) (axiomatic negative)

¹ It appears that the rules governing the doubling of vowels were erroneously conceived and hence confused in application. No rule, stipulating which vowel verbs should have their initial vowels doubled, is therefore possible; but it would appear that the monosyllabic vowel verbs double their initial vowels when the latter are in the penultimate syllable. Students are strongly advised to read *Notes on the New Xhosa Orthography* by W. G. Bennie, Lovedale Press, pp. 6-10 (obtainable from Lovedale Press, P.O. Alice, C.P.) or *A Concise Xhosa-English Dictionary* by J. McLaren, Longmans, Green & Co., pp. 1-4, 36-7, 67-8 and 126-8.

Umfundisi ufuna ndingawaseli la manzi. (The minister does not want me to drink this water.)

2. Subjunctive in certain consecutive verb construction:

Abantwana abahamba isikolo bavuka kusasa kunene, bahlambe iintloko nobuso, bachaze iinwele zabo, banxibe iimpahla ezintle, bahambe baye esikolweni. (The children who attend school wake up very early in the morning and wash their heads and faces, comb their hair, put on clean clothes, and walk to school.)

Abantwana abangahambi sikolo bavuka kusasa kunene, bangahlambi iintloko nobuso, bangachazi iinwele zabo, banganxibi iimpahla ezintle, bangahambi ukuya esikolweni. (The children who do not attend school wake up very early in the morning and do not wash their heads and faces nor comb their hair and do not put on clean clothes and do not walk to school.)

3. Subjunctive with imperative force:

The subjunctive mood is sometimes used in giving commands of a supplicatory nature, i.e. polite commands implied when 'let' is used in English. Such commands embrace the 1st and 3rd persons only and are possible when the auxiliary formative *ma-* is placed immediately before the verb. Set out under is a table showing the verb *hamba* used with the formative *ma-*:

	singular	plural
1st person	<i>ma ndihambe</i> (let me go)	<i>ma sihambe</i> (let us go)
2nd person	<i>ma uhambe</i>	<i>ma nihambe</i>
Class 1	<i>ma kahambe</i>	<i>ma bahambe</i>
2	<i>ma uhambe</i>	<i>ma ihambe</i>
3	<i>ma lihambe</i>	<i>ma kahambe</i>
4	<i>ma sihambe</i>	<i>ma zihambe</i>
5	<i>ma ihambe</i>	<i>ma zihambe</i>
6	<i>ma luhambe</i>	<i>ma zihambe</i>
7		<i>ma buhambe</i>
8		<i>ma kuhambe</i>

Negative:

1st person	<i>ma ndingahambi</i> let me (not go)	<i>ma singahambi</i> (let us not go)
2nd person	<i>ma ungahambi</i>	<i>ma ningahambi</i>
Class 1	<i>ma kangahambi</i>	<i>ma bangahambi</i>
2	<i>ma ungahambi</i>	<i>ma ingahambi</i>
3	<i>ma lingahambi</i>	<i>ma kangahambi</i>
4	<i>ma singahambi</i>	<i>ma zingahambi</i>
5	<i>ma ingahambi</i>	<i>ma zingahambi</i>
6	<i>ma lungahambi</i>	<i>ma zingahambi</i>
7		<i>ma bungahambi</i>
8		<i>ma kungahambi</i>

Besides the form given above, the 2nd person negative of the subjunctive present-future tense without *ma-*, may be used imperatively to signify a negative command, e.g.

Ungambethi utata. (You should not hit my father.)

Ningazilesi iincwadi ezimdaka. (You should not read dirty books.)

Bantwana bam! ningazithethi izinto ezikhohlakeleyo. (My children! you should never utter anything wicked.)

With regard to the use of *ma-*, note the following facts:

1. When the subjunctive is used imperatively, the auxiliary formative *kha-* may be used in the place of *ma-* in the 2nd person, e.g.

Kha nithethe mantombazana. (Do talk girls.)

Kha nenze kuhle banumzana. (Be steady gentlemen.)

Kha uze apha ntombazana yam (Will you come here my girl)

2. Quite often, however, *ma-* and *kha-* are used together, the former preceding the latter, in which case the final *-a* of *kha* is changed to *-e*, as happens to verbs coming after *ma*, *ma khe* resulting, e.g.

Ma khe ndihlale phantsi ndilese iincwadi zam. (Let me sit down a bit and read my books/letters.)

Ma khe sibulele enkosini. (Let us thank the chief.)

Ma khe nize apha ndinifundise imithetho yamaXhosa. (Come here a bit and let me teach you the Xhosa laws.)

Ma khe sidude emlanjeni ilanga lifusu. (Let us swim in the river a bit, the sun is hot.)

4. Subjunctive in the formation of compound tenses:

- (a) *Imfama yacela okokuba ibuye ibone.* (The blind man asked that he might see again, i.e. to have his sight restored.)

UPawulos wacela okokuba angabuyi oone. (Paul asked that he might not sin again.)

- (b) *Ndingwenela ukubuya ndiyifunde le ncwadi.* (I wish to read this book again, i.e. that I might read this book again.)

Ndingwenela ukubuya ndingayifundi le ncwadi. (I wish that I should not have to read this book again.)

- (c) *Utata ufuna ukuba siyithethe le nto.* (My father desires that we should mention this thing.)

Utata ufuna ukuba singayithethi le nto. (My father desires that we should not mention this thing.)

- (d) *Umlimi ufuna okokuba siyixhele le bokhwe.* (The farmer wants that we should slaughter this goat.)

Utata ufuna okokuba singayixheli ibokhwe yakhe. (My father wants that we should not slaughter his goat.)

The Past Tense

The subjunctive mood has two past tenses, the indefinite and the continuous, both of which are applicable to either immediate or remote past time. The remote past subjunctive differs from the same tense in the indicative mood in the shorter vowel length and low tone of the vowel of the first syllable of the verb stem. This tense is used in narrative.

(a) Indefinite Positive of the verb *thetha* (speak):

	singular	plural
1st person	<i>ndathetha</i> (and I spoke)	<i>sathetha</i> (and we spoke)
2nd person	<i>wathetha</i>	<i>nathetha</i>
Class 1	<i>wathetha</i>	<i> bathetha</i>
2	<i>wathetha</i>	<i>yathetha</i>
3	<i>lathetha</i>	<i>athetha</i>
4	<i>sathetha</i>	<i>zathetha</i>
5	<i>yathetha</i>	<i>zathetha</i>
6	<i>lwathetha</i>	<i>zathetha</i>
7		<i> bathetha</i>
8		<i>kwathetha</i>

Examples:

1. *Phezolo sifike sababetha.* (Yesterday we arrived and thrashed them.)
2. *Utata ufike wathetha naye utiifhala.* (My father arrived and spoke to the teacher.)
3. *Sifike sambona, hayi uya gula kunene.* (We arrived and saw him, he is really sick.)
4. *Ndikutye ndakugqiba ukutya kwakho.* (I ate your food and finished it.)
5. *Ndizithabathe ndazifaka emotweni izihlangu zenu.* (I took your shoes and put them into the car.)

(b) Continuous Positive of the verb *thanda* (like):

	singular	plural
1st person	<i>ndaye ndithanda</i> (I used to/was liking)	<i>saye sithanda</i> (We used to/were liking)
2nd person	<i>waye uthanda</i>	<i>naye nithanda</i>
Class 1	<i>waye ethanda</i>	<i>baye bethanda</i>
2	<i>waye uthanda</i>	<i>yaye ithanda</i>
3	<i>laye lithanda</i>	<i>aye ethanda</i>
4	<i>saye sithanda</i>	<i>zaye zithanda</i>
5	<i>yaye ithanda</i>	<i>zaye zithanda</i>
6	<i>lwaye luthanda</i>	<i>zaye zithanda</i>
7		<i>baye buthanda</i>
8		<i>kwaye kuthanda</i>

The negative of the indefinite is as follows:

	singular	plural
1st person	<i>andathetha</i> (And I did not speak)	<i>asathetha</i> (and we did not speak)
2nd person	<i>akwathetha</i>	<i>anathetha</i>
Class 1	<i>akathetha</i>	<i>abathetha</i>
2	<i>awathetha</i>	<i>ayathetha</i>
3	<i>alathetha</i>	<i>akathetha</i>
4	<i>asathetha</i>	<i>azathetha</i>
5	<i>ayathetha</i>	<i>azathetha</i>
6	<i>alwathetha</i>	<i>azathetha</i>
7		<i>abathetha</i>
8		<i>akathetha</i>

Examples:

1. *Sifike asathetha, sababetha ngeentonga nangamatye.* (We arrived and did not utter a word, hit them with sticks and stones.)
2. *Akathethanga nto, ufike wazithabatha iimpahla zethu wazi-* (He uttered no word, he arrived and took our things and *faka endlwini yakhe nathi asathetha nto kuba siya moyika*, put them into his house, we too said nothing because we fear him.)
3. *Ndifike ndambiza, nomLungu wakhe akathetha nto.* (I arrived and called him and his master said nothing.)
4. *Sizifunde sazigqiba ezo ncwadi kodwa asakhathala.* (We read all those books through but did not feel tired.)

The negative of the continuous past tense is as follows:

	singular	plural
1st person	<i>ndaye ndingathandi</i> (I used not to like)	<i>saye singathandi</i> (we used not to like)
2nd person	<i>waye ungathandi</i>	<i>naye ningathandi</i>
Class 1	<i>waye engathandi</i>	<i>baye bengathandi</i>
2	<i>waye ungathandi</i>	<i>yaye ingathandi</i>
3	<i>laye lingathandi</i>	<i>aye engathandi</i>
4	<i>saye singathandi</i>	<i>zaye zingathandi</i>
5	<i>yaye ingathandi</i>	<i>zaye zingathandi</i>
6	<i>lwaye lungathandi</i>	<i>zaye zingathandi</i>
7		<i>baye bungathandi</i>
8		<i>kwaye kungathandi</i>

Examples:

1. *Ndaye ndingathandi ukusela utywala.* (I never used to like to drink intoxicating drinks.)
2. *Ndaye ndingalali ngokuya ndandifunda isiXhosa.* (I was not sleeping during the time I was learning Xhosa.)
3. *Ndaye ndingaboni nto ndancedwa liyeza likagqiqa uThompson.* (I never used to see a thing and I was cured by Dr. Thompson's prescription.)

The Imperative

To give an ordinary command, the imperative form of the verb is used. Regular disyllabic and polysyllabic verbs use the stem ending in *-a*, as the imperative singular, and suffix *-ni-* to form the plural. The latter is used when a command is given to more than one person. In Xhosa the imperative is not classified as a mood, but as verb form. To achieve the status of mood, a verb form must be capable of conjugation into tenses employing the subjectival concords in the ordinary way. Since neither the imperative nor the infinitive can be used with subjectival concords, or conjugated into tenses, they are regarded as verb forms, not moods.

The imperative, in Xhosa, can only be used with reference to the 2nd person, and if 1st or 3rd person reference is required, a special construction, based on the subjunctive, is used.

Imperative of disyllabic and polysyllabic verbs:

thetha (speak!) > *thethani* (speak ye!)
lesa (read!) > *lesani* (read ye!)
bulela (thank, give grace) > *bulelani* (thank, give grace ye!)
bota (greetings!) > *botani* (greetings ye!)
molo (good morning! < môre, Afr.) > *molweni* (good morning ye!)

Imperative of monosyllabic verbs:

Monosyllabic verb stems form the imperative by prefixing *yi-* for the singular and suffixing *-ni* in addition, for the plural, e.g.

-fa (die) > *yifa* (die!) > *yifani* (die ye!)
-za (come) > *yiza* (come!) > *yizani* (come ye!)
-tya (eat) > *yitya* (eat!) > *yityani* (eat ye!)
-pha (give) > *yipha* (give!) > *yiphani* (give ye!)
-va (hear) > *yiva* (hear!) > *yivani* (hear ye!)
-ma (stand) > *yima* (stand!) > *yimani* (stand ye!)
-wa (fall) > *yiwa* (fall!) > *yiwani* (fall ye!)
-lwa (fight) > *yilwa* (fight!) > *yilwani* (fight ye!)
-ya (go to) > *yiya* (go to!) > *yiyanani* (go to ye!)
-thi (say) > *yithi* (say!) > *yithini* (say ye!)

Imperative of vowel verbs:

Vowel commencing verbs form their imperative singular by prefixing *y-* and the imperative plural by suffixing *-ni* in addition, e.g.

-enza (do) > *yenza* (do!) > *yenzani* (do ye!)
-aakha (build) > *yaakha* (build!) > *yaakhani* (build ye!)
-oona (do injustice to) > *yoona* (do injustice to!) > *yoonani* (do injustice to ye!)
-onwaba (be happy) > *yonwaba* (be happy!) > *yonwabani* (be happy ye!)
-oyisa (defeat) > *yoyisa* (defeat!) > *yoyisani* (defeat ye!)
-ohlwaya (reprove) > *yohlwaya* (reprove!) > *yohlwayani* (reprove ye!)

By preplacing the objectival concord to a verb stem in the subjunctive mood present tense, a type of command, used only with reference to the second person, and as rigid as that signified by the imperative, is made possible. Such command, though based on the subjunctive mood, has a negative formed by using *musa* as shown below for the imperative.

Examples:

1st person	<i>ndibethe</i> (hit me)	<i>sibethe</i> (hit us)
3rd person	<i>mbethe</i> (hit him/her)	<i>babethe</i> (hit them)
Class 1	<i>wuwele</i> (cross it)	<i>yiwele</i> (cross them)
3	<i>libone</i> (see it)	<i>wabone</i> (see them)
4	<i>sixhome</i> (hang it)	<i>zixhome</i> (hang them)
5	<i>yixhome</i> (hang it)	<i>zixhome</i> (hang them)
6	<i>lubethe</i> (hit it)	<i>zibethe</i> (hit them)
7	<i>buthenge</i> (buy it)	
8	<i>kuthenge</i> (buy it)	

To form the plural command, *-ni* is suffixed, e.g. *ndibetheni* (hit me ye), *zixhomeni* (hang them ye), etc.

The Negative of the Imperative

The negative of the imperative is formed by using the deficient verb *musa* (don't) followed by the infinitive, e.g. *musa ukufa* (do not die!), plural *musani ukufa* (do not ye die!). In this connection the following points should be carefully noted:

1. When a negative imperative has an object, the latter follows the infinitive, e.g.

Musa ukuvimba amahlwempu. (Do not stint paupers.)

Musani ukulesa iincwadi zabantu. (Do not read other people's letters/books.)

2. When the object is represented by the objectival concord, the latter is placed between the verb stem and the infinitive prefix *-uku*, e.g.

Musa ukuyixhoma. (Do not hang it.)

Musani ukubabetha. (Do not hit them.)

3. In the positive, two verbs in the imperative cannot follow each other in Xhosa as in English. The second verb must either be in the short infinitive, i.e. infinitive without the initial vowel (infinitive of purpose) or in the subjunctive mood:

Yizani kutya iziqhamo zompesika wenu. (Come and eat the fruits of your peach tree, literally, come to eat . . .)

Yizani kubona ukuxhelwa kwenkomo. (Come and see the slaughtering of a beast.)

Yiza usele la manzi uphile. (Come and drink this water and live.)

Hamba uhlambe kasixhenxe eYordan. (Go and wash seven times in the river Jordan.)

Greetings

The imperative is made use of in greeting in Xhosa. The following examples will show some of the more common modes of greeting used in Xhosa where the imperative is employed:

1. As between A and B:

- A. *Molo Tsheliboyi.* (Good morning Geelbooi).
- Molweni Tsheliboyi.* (Good morning Geelbooi and company.)
- B. *Ewe molo mwethu.* (Yes, good morning, fellow man.)
- Ewe molweni bethu.* (Yes, good morning, fellow men.)
- A. *Ninjani ke?* (How are you?)
- B. *Hayi sikho e nkosi, ninjani nina?* (No, we are well (present) thank you, and how are you?)
- A. *Hayi sisekho nathi mfo ndini.* (No, we are still well (present), too, good fellow.)

2. As between C and D:

- C. *Bota.* (Greetings!)
- Botani.* (Greetings ye!)
- D. *Ewe bota.* (Yes, greetings!)
- Ewe botani.* (Yes, greetings ye!)
- C. *Nivuka njani?* (How are you? lit., how do you wake up?)
- D. *Hayi sivukile, asikaboniswa nto; nivuka nja ni ke nina.* (No, we are well (up), we have not yet been shown anything (bad); and how are you?)
- C. *Hayi sivukile naloo mikhuhlane yethu, phofu sihamba nayo.* (No, we are well although we have those indispositions which are always present.)

3. As between Y and Z:

- Y. *Molo mfo wam.* (Good morning my fellow)
- Z. *Ewe molo nkosi yam.* (Yes, good morning, my master.)
- or
- Ewe molo mhlekazi.* (Yes, good morning, respectable one.)
- Y. *Phila ke.* (Be well, lit., say that you are well.)
- or
- Philani.* (Be well, lit., be well ye!)
- Z. *Hayi siphilile e nkosi, singacela kwinkosi yam.* (No, we are well thanks, can I ask (about health) from my master.)
- or
- Hayi asiphilanga konke, konke mhlekazi, umkhuluwa usihlalise kakubi.* (No, we are not well at all, sir, my elder brother makes us very unhappy.)
- Y. *Yinto ni?* (What is the matter?)
- Z. *Uphethwe ngamahlaŋa, asilali mihla le.* (He suffers from (lit. he is in the grips of) pains, we never sleep.)
- Y. *Ingaba yinto ni na bethu?* (What could it be, fellow men?)
- Z. *Asazi mhlekazi.* (We do not know, sir.)

Render the following sentences in English:

1. *Hambani niye esikolweni, nifunde ukubala nokulesa isiXhosa.*
2. *Vukani niye kusenga ebuhlanti.*
3. *Waa Jane! yiza apha. Hamba uye kubasa umlilo uvase (vasa—wash) neembiza nezitya.*
4. *Waa Tsheliboyi! vasa imoto, uyisule kakuhle.*
5. *Waa Jane! lungisa umandlalo, usule nezihlangu zethu kunye nezabantwana, sifuna ukuya ecaweni kusasa nje.*
6. *Uphi na umpheki? Mbizeni, yithini ma ka khawuleze.*
7. *Kha ubize uYohane apho, yithi ubizwa ngumhlelezi ukuze akhawuleze.*
8. *Uthi umaa ma ndikuxelele woje < (-oja—toast, roast) isonka upheke namaqanda amabini.*
9. *Kusasa nje uza kosa < (-osa—roast, toast, bake) inyama yehagu kunye namaqanda upheke nesidudu sehabile (ihabile—oats).*
10. *Ntombi yam kha wenze iti okanye ikofu, khawuleza. Beka nengubo yetafile etafileni.*
11. *Jane! susa ezi zitya uvuthulule (vuthulula—shake off) nengubo yetafile, emva koko utshaye endlwini.*

Render the following in Xhosa:

At School

The bell has rung (has been struck), all the boys are running but the girls are not. Perhaps the girls did not hear the bell. The teacher is clapping his hands, he wants the girls to run. Yes, they are running; but they are running slowly (a little). The teacher is clapping his hands again, he is shouting, do you hear him? I (as for I) hear him. He is saying, 'Hurry up, girls, run to (that you may go to) your lines'. The girls are now running very fast (with speed), they have been frightened by the teacher's big voice; the boys are laughing heartily (pleasantly). 'Do be quiet, boys, close those big mouths of yours.' The boys are now quiet (have kept quiet) but the girls are laughing (at) the boys.

'You boys, take your spades and hoes and go to the garden, I am going to punish you thoroughly (badly) to-day, you are very naughty. 'Go away then.' 'As for you girls, go and put your books away in your classrooms, after that go and wash your hands. You are not going to study to-day, you are going to sew.' Two girls are walking slowly (a little). 'Come here, you girls, I said go and wash your hands but (as for you) you are walking as if your feet are sore (painful). You are not going to sew, you Jane and Dorah, (but) you are going to clean all the windows here at school. That is your punishment.

Vocabulary: perhaps—*mhlawumbi*, line—*umgca*, shout—*khwaza*, laugh—*hleka*, as if—*ngokungathi*, classroom—*igumbi lokufundela*, clap—*qwaba*.

LESSON 19

THE PARTICIPIAL MOOD

This mood is somewhat like the 'participle' in English; its significance in Xhosa has, however, a much wider range than the participle. Its regular tense formation precludes its being a participle. The subjectival concords of the participial mood differ from those of the indicative mood in classes 1 singular and plural and 3 plural only. In class 1 the concords *u-* (singular) and *ba-* (plural) become *e-* and *be-* respectively, and the subjectival concord *a-* of class 3 plural becomes *e-*.

Following is the participial mood present tense positive¹ of the verb *thetha* for all persons, singular and plural:

	singular	plural
1st person	<i>ndithetha</i> (me speaking)	<i>sithetha</i> (us speaking)
2nd person	<i>uthetha</i>	<i>nithetha</i>
Class 1	<i>ethetha</i>	<i>bethetha</i>
2	<i>uthetha</i>	<i>ithetha</i>
3	<i>lithetha</i>	<i>ethetha</i>
4	<i>sithetha</i>	<i>zithetha</i>
5	<i>ithetha</i>	<i>zithetha</i>
6	<i>luthetha</i>	<i>zithetha</i>
7		<i>buthetha</i>
8		<i>kuthetha</i>

In addition to the modification in the subjectival concords of certain classes as exemplified above, monosyllabic verb stems infix *-si-* between the subjectival concord and the verb stem while vowel verbs infix *-s-*² only, e.g.

Monosyllabic verb stem *-tya*:

	singular	plural
1st person	<i>ndisitya</i>	<i>sisitya</i>
2nd person	<i>usitya</i>	<i>nisitya</i>
Class 1	<i>esitya</i>	<i>besitya</i>
2	<i>usitya</i>	<i>isitya</i>
3	<i>lisitya</i>	<i>esitya</i>
4	<i>sisitya</i>	<i>zisitya</i>
5	<i>isitya</i>	<i>zisitya</i>
6	<i>lusitya</i>	<i>zisitya</i>
7		<i>busitya</i>
8		<i>kusitya</i>

¹ See p. 98 for the negative.

² See note 5, Lesson 3 (p. 14).

Vowel verb stem *-oyika*:

	singular	plural
1st person	<i>ndisoyika</i>	<i>sisoyika</i>
2nd person	<i>usoyika</i>	<i>nisoyika</i>
Class 1	<i>esoyika</i>	<i>besoyika</i>
2	<i>usoyika</i>	<i>isoyika</i>
3	<i>lisoyika</i>	<i>esoyika</i> , etc.

The Quantitative Pronoun

The quantitative pronoun denotes number or quantity and has three sets, respectively signifying 'all', 'only' and 'both, all three, all four', etc. The representative stems of the first two sets are: *-nke* (all), *-dwa* (only, alone), and the numeral roots, with a special pronominal prefix in each case represents the third, e.g. *sobabini* (both of us), *bobathathu* (all three), *bobane* (all four). Prefixed to the majority of quantitative pronominal stems, of the various classes, are the absolute pronominal stems for the corresponding classes. The 1st and 2nd person quantitative pronominal stems prefix modified forms of the corresponding subjectival concords.

Following are the forms of the quantitative pronouns for all persons and classes, singular and plural:

(i) *-nke* (all):

	singular	plural
1st person	<i>ndonke</i> (all of me)	<i>sonke</i> (all of us)
2nd person	<i>wonke</i>	<i>nonke</i>
Class 1	<i>wonke</i>	<i>bonke</i>
2	<i>wonke</i>	<i>yonke</i>
3	<i>lonke</i>	<i>onke</i>
4	<i>sonke</i>	<i>zonke</i>
5	<i>yonke</i>	<i>zonke</i>
6	<i>lonke</i>	<i>zonke</i>
7		<i>bonke</i>
8		<i>konke</i>

Used in apposition to the noun:

1. *Bonke abafundi bazichazile iinwele zabo.* (All the students have combed their hair.)
2. *Zonke izonka zabo zidala.* (All their bread is stale.)
3. *Ukutya konke kutyiwe yihagu.* (All the food has been eaten by the pig.)
4. *Zonke iintaka zibaba ngamaphiko.* (All birds fly with their wings.)

Used in place of a noun:

1. *Zonke zifile.* (All have died.)
2. *Bonke batyile.* (All have eaten.)
3. *Konke kugqityiwe.* (Everything has been completed.)
4. *Ndibusele bonke phezolo.* (I drank it all yesterday.)

(ii) *-dwa* (only, alone):

	singular	plural
1st person	<i>ndodwa/ndedwa</i> (I only/alone)	<i>sodwa/sedwa</i> (We only/alone)
2nd person	<i>wedwa</i>	<i>nodwa/nedwa</i>
Class 1	<i>yedwa</i>	<i>bodwa</i>
2	<i>wodwa</i>	<i>yodwa</i>
3	<i>lodwa</i>	<i>odwa</i>
4	<i>sodwa</i>	<i>zodwa</i>
5	<i>yodwa</i>	<i>zodwa</i>
6	<i>lodwa</i>	<i>zodwa</i>
7		<i>bodwa</i>
8		<i>kodwa</i>

Used in apposition to the noun:

1. *Mna nditya isonka sodwa ekhaya.* (As for me, I eat bread only at home.)
2. *Ngumakhulu yedwa ohleli phantsi.* (It is grandmother alone who is sitting down.)
3. *Esitiyeni sam kukho iintyatyambo zodwa.* (In my garden there are flowers only.)
4. *Zizodwa iigufa ebuhlanti.* (The sheep are alone in the fold.)

(iii) The class forms of the quantitative pronouns with adjectival numeral roots *-bini*, *-thathu*, *-ne*:

(plural only)

1st person	<i>sobabini</i>	<i>sobathathu</i>	<i>sobane</i>
2nd person	<i>nobabini</i>	<i>nobathathu</i>	<i>nobane</i>
Class 1	<i>bobabini</i>	<i>bobathathu</i>	<i>bobane</i>
2	<i>yomibini</i>	<i>yomithathu</i>	<i>yomine</i>
3	<i>omabini</i>	<i>omathathu</i>	<i>omane</i>
4	<i>zozibini</i>	<i>zozithathu</i>	<i>zozine</i>
5	<i>zo(zi)mbini</i>	<i>zo(zi)ntathu</i>	<i>zo(zi)ne</i>
6	<i>zo(zi)mbini</i>	<i>zo(zi)ntathu</i>	<i>zo(zi)ne</i>

Used in apposition to the noun:

1. *Ndiwathenge omathathu amahafe akhe.* (I bought all three of his horses.)
2. *Imizi yomibini yothukile.* (Both villages have been scared.)
3. *Ummelwana wam uza kuzithenga zombini iimoto.* (My neighbour is going to buy both cars.)
4. *Zaphuke zombini iikomityi zam.* (Both my cups have been broken.)

Used in place of a noun:

1. *Bobabini bafunda kwaKomani.* (Both attend school at Queenstown.)
2. *Zozine zintle.* (All four are beautiful.)

3. *Yomibini inomthunzi omnandi.* (Both provide a pleasant shade.)

N.B.—Of necessity, these pronouns signify plurals only, and thus have forms corresponding to the plurals of the various classes. Where this pronoun refers to a collective noun with a singular form only, it is possible to have a corresponding singular quantitative pronoun, e.g. *incha yombini* (two grass varieties); *udaka loluthathu* (three mud varieties).

The Qualificative Pronoun

Qualificative pronouns are qualificatives used as pronouns. There are four types of qualificative pronouns corresponding to the four types of qualificatives, viz. adjective, relative, possessive and enumerative.

As has already been observed, all pronouns in Xhosa, may be used as substitutes for nouns or in apposition to them. On the other hand qualificatives always accompany the substantives they qualify and follow them in word order. If the qualificative is deprived of the substantive it qualifies, or if it is placed before the substantive, in apposition to it, it becomes a qualificative pronoun.

In the case of possessives this change in grammatical significance is accompanied by the following inflexion: To the possessives of the respective classes is prefixed a vowel which is the result of coalescence between *a* and the initial vowel of the class prefix.

In the sentences to follow, the first one in each case shows the qualificative used as such, and the second one when it is used as a qualificative pronoun:

Qualificative pronouns from adjectives:

1. *Iintaka ezincinci zithanda ukucula emasebeni emithi yonke imihla, kusasa.* (Small birds like to sing on the branches of trees every morning.)
Ezincinci zithanda ukucula emasebeni emithi kodwa ezinkulu zithanda ukutya inqholowa kabawo. (The small ones like to sing on the branches of trees but the big ones like to eat my father's wheat.)
2. *Iimoto ezintsha zinamendu.* (New cars are fast/have speed.)
Ezintsha zinamendu kodwa ezindala azinawo < (na + wona).
 (The new ones are fast but the old ones are not/without it.)
3. *La makhwenkwe mabini asela iti yodwa.* (These two boys drink tea only.)
Amabini asela iti yodwa, amathathu asela yonke into eselwa ngumntu ehlabathini. (Two drink tea only, three drink anything that a human being drinks on earth.)

Qualificative pronouns from relatives:

1. *Incha eluhlaza ityiwa ziinkomo.* (Green grass is eaten by the cattle.)
Eluhlaza ityiwa ziinkomo. (The green one is eaten by the cattle.)
2. *Iintyatyambo ezidubulileyo zithandwa ziinyosi namabadi.* (Flowers which have bloomed are liked by bees and butterflies.)
Ezidubulileyo zithandwa ziinyosi namabadi. (The ones that have bloomed are liked by bees and butterflies.)
3. *Siza kuwavimba umvuho amakhwenkwe aleleyo.* (We are going to stint the boys who are asleep, sour milk.)
Aleleyo siza kuwavimba umvuho. (The ones who are asleep, we are going to stint sour milk.)

Qualificative pronouns from possessives:

1. *Unyana wam uza kuhamba nam ngemoto.* (My son is going to travel with me by car.)
Owam uza kuhamba nam ngemoto kodwa ababo baza kuhamba ngenqwelo yeenkabi. (Mine is going to travel with me by car but theirs will travel by ox-wagon.)
2. *Iinkabi zam ziza kulima amasimi kaHoffman.* (My oxen are going to plough Hoffman's fields.)
Ezam ziza kulima akaHoffman. (Mine are going to plough Hoffman's.)
3. *Utywala bakho obumnandi buza kuselwa ziindwendwe zikabawo.* (Your delicious beer is going to be drunk by my father's guests.)
Obakho buza kuselwa ziindwendwe zikabawo kuba bumnandi. (Yours is going to be drunk by my father's guests because it is delicious.)

The Participial Mood Negative

1. The negative of the participial mood is formed by infixing the negative *-nga-* between the subjectival concord and the verb stem, and replacing the final *-a* with *-i*.
2. The present tense negative form of the participial mood differs from that of the subjunctive mood in classes 1, singular and plural, and 3 plural only.
3. The positive and negative forms of the participial mood may be conjugated in the various future and past tenses as are the positive and negative forms of the indicative mood.

The negative forms of the participial mood, present tense:

	singular	plural
1st person	<i>ndingathethi</i> (me not speaking)	<i>singathethi</i> (us not . . .)
2nd person	<i>ungathethi</i>	<i>ningathethi</i>

Class 1	<i>engathethi</i>	<i>bengathethi</i>
2	<i>ungathethi</i>	<i>ingathethi</i>
3	<i>lingathethi</i>	<i>engathethi</i>
4	<i>singathethi</i>	<i>zingathethi</i>
5	<i>ingathethi</i>	<i>zingathethi</i>
6	<i>lungathethi</i>	<i>zingathethi</i>
7		<i>bungathethi</i>
8		<i>kungathethi</i>

Translate into English:

1. *Bonke abantu batya kamnandi behleli.*
2. *Abantwana bethu bakhula belele.*
3. *AbeLungu abanamaqisi bayifumana behleli emizini yabo imali.*
4. *AbeLungu abaninzi baza kusifunda behleli emizini yabo ngoku isiXhosa.*
5. *Phezolo ndiphuphe ndilele emandlalweni omhle omhlophe.*
6. *Utitsihala wangena sihleli, sithetha, wasibetha sonke kabuhlungu.*
7. *Izinja zenu zibulale amatakane kabawo sizijongile.*
8. *Ecaweni iingoma zivunywa kumiwe.*
9. *Izigebeza ziwuthabathe sijongile, sisoyika, umsesane kadade-wethu.*
10. *Yityani kamsinya, iindwendwe zikabawo ziza kufika nisitya.*

Translate into Xhosa:

1. As for me, I read a person's letter closed (it closed).
2. Xhosa custom says, 'Girls should not eat lying down.'
3. The Cape Town train arrived while we were asleep (we sleeping).
4. The dogs drive away thieves while we are sleeping.
5. The fire is going to burn your houses while you are gone (you having gone).
6. I am going to take Mr. Hoffman's car while he is looking on.
7. I saw my elder brother's children eating bread and honey.
8. I am going to read this book reclining here.
9. I saw that person in a dream while I was sleeping at home.
10. We saw them while we were in a hurry.

LESSON 20

SOME INFLEXIONS OF THE PRONOUN

In Xhosa, pronouns may be inflected to denote the locative or copulative. The significance of pronouns so inflected is the same as that of nouns inflected to form locatives or copulatives.

Locative adverbs are formed from absolute and demonstrative pronouns by prefixing the locative formative *ku-* to the full pronoun. The following are to be observed:

(A) When *ku-* is prefixed to the absolute pronoun, the ultimate *-na* is dropped.

Locatives Adverbs from Absolute Pronouns:

	singular	plural
1st person	<i>kum</i>	<i>kuthi</i>
2nd person	<i>kuwe</i>	<i>kuni</i>
Class 1	<i>kuye</i>	<i>kuḃo</i>
2	<i>kuwo</i>	<i>kuyo</i>
3	<i>kulo</i>	<i>kuwo</i>
4	<i>kuso</i>	<i>kuzo</i>
5	<i>kuyo</i>	<i>kuzo</i>
6	<i>kulo</i>	<i>kuzo</i>
7		<i>kuḃo</i>
8		<i>kuko</i>

Examples:

1. *Uthuli oluqhuma endleleni yeemoto luza kum lonke.* (All the dust from the main road comes to me.)
2. *Laa nja iyoyika ukuza kuthi.* (That dog is afraid of coming to us.)
3. *Esi sitiya sam ndiza kufumana kuso iintyatyambo ezintle.* (From this garden of mine, I am going to get beautiful flowers.)
4. *Ndifuna imithi endiza kufumana kuyo iziqhamo.* (I want trees from which I can get fruits.)

(B) When *ku-* is prefixed to pronouns commencing in *a-* or *e-*, the *-u* of this locative formative becomes *-w*, and when prefixed to those commencing in *o-*, the *-u* is dropped.

Locative Adverbs from Demonstrative Pronouns:

	Position 1	Position 2	Position 3
Class 1 sing.	<i>kulo</i>	<i>kulowo/kuloo</i>	<i>kulowa/kulaa</i>
pl.	<i>kwaaba</i>	<i>kwaabo</i>	<i>kwaabaya/kwaabaa</i>
2 sing.	<i>kulo</i>	<i>kulowo/kuloo</i>	<i>kulowa/kulaa</i>
pl.	<i>kule</i>	<i>kuleyo/kuloo</i>	<i>kuleya/kulaa</i>
3 sing.	<i>kweli</i>	<i>kwelo</i>	<i>kweliya/kwelaa</i>
pl.	<i>kula</i>	<i>kulawo/kuloo</i>	<i>kulawa/kulaa</i>
4 sing.	<i>kwesi</i>	<i>kweso</i>	<i>kwesiya/kwesaa</i>
pl.	<i>kwezi</i>	<i>kwezo</i>	<i>kweziya/kwezaa</i>
5 sing.	<i>kule</i>	<i>kuleyo/kuloo</i>	<i>kuleya/kulaa</i>
pl.	<i>kwezi</i>	<i>kwezo</i>	<i>kweziya/kwezaa</i>
6 sing.	<i>kolu</i>	<i>kolo</i>	<i>koluya/kolaa</i>
pl.	<i>kwezi</i>	<i>kwezo</i>	<i>kweziya/kwezaa</i>
7 sing.	<i>kobu</i>	<i>kobo</i>	<i>kobuya/kobaa</i>
8 sing.	<i>koku</i>	<i>koko</i>	<i>kokuya/kokaa/kokwaa</i>

The following points should be noted:

1. When the locative of the demonstrative pronoun precedes a noun, the latter drops the initial vowel.
2. The locative of the demonstrative pronoun never follows the noun.

3. An adjective or relative qualifying the noun following the locative of the demonstrative pronoun, has the same form as when used as a copulative.

Examples:

1. *Siza kuzimela kulaa ncha inde.* (We are going to hide in that yonder tall grass.)
2. *Utitshala walatha kweziya ncwadi zibomvu.* (The teacher points at those yonder red books.)
3. *Amasimi ethu akweziya nduli ziluhlaza.* (Our fields are on those yonder green hills.)
4. *Sinqwenela ukujonga kulaa ngxangxasi inkulu.* (We wish to look at that yonder big waterfall.)

Locative Adverbs from Quantitative Pronouns:

Locative adverbs cannot be formed directly from the quantitative pronouns; but in order to get the locative significance from the latter, the locative of the corresponding absolute pronoun is placed before the respective quantitative pronoun.

(a) *-nke*:

	singular	plural
1st person	<i>kum ndonke</i>	<i>kuthi sonke</i>
2nd person	<i>kuwe wonke</i>	<i>kuni nonke</i>
Class 1	<i>kuye wonke</i>	<i>kuho bonke</i>
2	<i>kuwo wonke</i>	<i>kuyo yonke</i>
3	<i>kulo lonke</i>	<i>kuwo onke</i>
4	<i>kuso sonke</i>	<i>kuzo zonke</i>
5	<i>kuyo yonke</i>	<i>kuzo zonke</i>
6	<i>kulo lonke</i>	<i>kuzo zonke</i>
7		<i>kuho bonke</i>
8		<i>kuko konke</i>

(b) *-dwa*:

1st person	<i>kum ndodwa/ndedwa</i>	<i>kuthi sodwa/sedwa</i>
2nd person	<i>kuwe wedwa</i>	<i>kuni nodwa/nedwa</i>
Class 1	<i>kuye yedwa</i>	<i>kuho bodwa</i>
2	<i>kuwo wodwa</i>	<i>kuyo yodwa</i>
3	<i>kulo lodwa</i>	<i>kuwo odwa</i>
4	<i>kuso sodwa</i>	<i>kuzo zodwa</i>
5	<i>kuyo yodwa</i>	<i>kuzo zodwa</i>
6	<i>kulo lodwa</i>	<i>kuzo zodwa</i>
7		<i>kuho bodwa</i>
8		<i>kuko kodwa</i>

(c) numeral roots:

1st person	<i>kuthi sobabini</i>	<i>kuthi sobathathu</i>
2nd person	<i>kuni nobabini</i>	<i>kuni nobathathu</i>

Class 1	<i>kuḅo ḅoḅabini</i>	<i>kuḅo ḅoḅathathu</i>
2	<i>kuyo yomibini</i>	<i>kuyo yomithathu</i>
3	<i>kuwo omabini</i>	<i>kuwo omathathu</i>
4	<i>kuzo zozibini</i>	<i>kuzo zozithathu</i>
5	<i>kuzo zo(zi)mbini</i>	<i>kuzo zo(zi)ntathu</i>
6	<i>kuzo zo(zi)mbini</i>	<i>kuzo zo(zi)ntathu</i>

Examples:

1. *Imvula iya na kulo lonke ilizwe.* (Rain is falling throughout the country.)
2. *Imbovane ingene kuwo wonke umguḅo.* (The ants have gone into the whole mealie meal.)
3. *Imali iluncedo kuyo yonke into.* (Money is helpful in everything.)
4. *Umaa utyelele kuthi sobathathu.* (Mother has visited the three of us.)

Locative Adverbs from Qualificative Pronouns:

Qualificative pronouns form their locatives according to the method given under (B) above.

	singular	plural
Class 1	<i>komkhulu</i>	<i>kwabakhulu</i>
2	<i>komkhulu</i>	<i>kwemikhulu</i>
3	<i>kwelikṙwada</i>	<i>kwakṙwada</i>
4	<i>kwesibomvu</i>	<i>kwezibomvu</i>
5	<i>kweyabo</i>	<i>kwezabo</i>
6	<i>kolwam</i>	<i>kwezam</i>
7		<i>kobunzulu</i>
8		<i>kokuninzi</i>

Translate into English:

1. *Uthi utitshala ma sicele kuye.*
2. *Umaa uyigalele yonke iswekile (sugar) esidudwini sakhe.*
3. *Ndithanda yona yodwa kwezi moto zintsha.*
4. *Esikolweni sethu sifunda sona sodwa isiNgesi.*
5. *Emzini wabo bathetha sona sodwa isiJamani.*
6. *Abalimi baseKoloni bafuya (rear) zona zodwa iigusha.*
7. *Umakhulu utshaya lona lodwa igwada.*
8. *IsiNgesi sithethwa kulo lonke ihlabathi.*
9. *Inkosi iyifuna kuthi sobathathu imali yayo.*
10. *Komkhulu kufike iindwendwe ezivela eMelika.*

Translate into Xhosa:

1. Mine (fowls) are both red.
2. In mine (head) there is nothing dirty.
3. In ours (house) there are twelve windows.
4. Ours (shoes) are red but theirs are white.
5. In yours (head) there is much knowledge but in mine there is nothing.
6. In those (schools) of the Europeans, there are many pictures.

7. My maternal uncle wants to buy them (houses) both.
8. You (pl.) do that to us only.
9. In my opinion, he is going to live long (a long time).
10. In the whole of Xhosaland, there are many traditions.

LESSON 20A

SOME INFLEXIONS OF THE PRONOUN

Copulatives from Pronouns

Copulatives are formed from pronouns in the following ways:

(A) Absolute and demonstrative pronouns referring to classes whose nouns assume *y-* in forming copulatives, preplace *yi-*, and those referring to classes whose nouns assume *ng-*, preplace *ngu-*. Those not preplacing *yi-* or *ngu-* preplace the typical consonant of the corresponding noun prefix. The 1st person, singular and plural, and the 2nd person plural, preplace the corresponding subjectival concords, while the 2nd person singular preplaces *ngu-*.

Copulatives from Absolute Pronouns

	singular	plural
1st person	<i>ndim</i> (it is I)	<i>sithi</i> (it is ourselves)
2nd person	<i>nguwe</i>	<i>nini</i>
Class 1	<i>nguye</i>	<i>ngabo</i>
2	<i>nguwo</i>	<i>yiyo</i>
3	<i>lilo</i>	<i>ngawo</i>
4	<i>siso</i>	<i>zizo</i>
5	<i>yiyo</i>	<i>zizo</i>
6	<i>lulo</i>	<i>zizo</i>
7	<i>bubo</i>	
8	<i>kuko</i>	

The above can be used with subjectival concords if desired, e.g.

<i>ndinguye</i> (I am he);	<i>singabo</i> (we are they);
<i>ndililo</i> (I am it);	<i>bazizo</i> (they are them);
<i>balulo</i> (they are it);	<i>lububo</i> (it is it), etc.

Copulatives formed from Demonstrative Pronouns:

	position 1	position 2	position 3
Class 1 sing.	<i>ngulo</i>	<i>ngulowo/nguloo</i>	<i>ngulowa/ngulaa</i>
pl.	<i>ngaaba</i>	<i>ngaabo</i>	<i>ngaabaya/ngaabaa</i>
2 sing.	<i>ngulo</i>	<i>ngulowo/nguloo</i>	<i>ngulowa/ngulaa</i>
pl.	<i>yile</i>	<i>yileyo/yiloo</i>	<i>yileya/yilaa</i>

3 sing.	<i>leli</i>	<i>lelo</i>	<i>leliya/lelaa</i>
pl.	<i>ngala</i>	<i>ngalawo/ngalaa</i>	<i>ngalawa/ngalaa</i>
4 sing.	<i>sesi</i>	<i>seso</i>	<i>sesiya/sesaa</i>
pl.	<i>zezi</i>	<i>zezo</i>	<i>zeziya/zezaa</i>
5 sing.	<i>yile</i>	<i>yileyo/yiloo</i>	<i>yileya/yilaa</i>
pl.	<i>zezi</i>	<i>zezo</i>	<i>zeziya/zezaa</i>
6 sing.	<i>lolu</i>	<i>lolo</i>	<i>loluya/lolaa</i>
7 sing.	<i>bobu</i>	<i>bobu</i>	<i>bobuya/bobaa</i>
8 sing.	<i>koku</i>	<i>koko</i>	<i>kokuya/kokaa/kokwaa</i>

The above forms can also be used with subjectival concords, e.g. *ndingulo* (I am this one); *sizezi* (we are these); *silolo* (we are that one), etc.

Copulatives formed from Quantitative Pronouns:

To get the copulative significance in the quantitative pronoun, the copulative of the absolute pronoun is placed before the ordinary pronoun.

(a) *-nke* (all):

	singular	plural
1st person	<i>ndim ndonke</i> (it is I wholly)	<i>sithi sonke</i> (it is us all)
2nd person	<i>nguwe wonke</i>	<i>nini nonke</i>
Class 1	<i>nguye wonke</i>	<i>ngabo bonke</i>
2	<i>nguwo wonke</i>	<i>yiyo yonke</i>
3	<i>lilo lonke</i>	<i>ngawo onke</i>
4	<i>siso sonke</i>	<i>zizo zonke</i>
5	<i>yiyo yonke</i>	<i>zizo zonke</i>
6	<i>lulo lonke</i>	<i>zizo zonke</i>
7	<i>bufo bonke</i>	
8	<i>kuko konke</i>	

(b) *-dwa* (alone/only):

	singular	plural
1st person	<i>ndim ndodwa/ndedwa</i> (it is I only/alone)	<i>sithi sodwa/sedwa</i> (it is us only/alone)
2nd person	<i>nguwe wedwa</i>	<i>nini nodwa/nedwa</i>
Class 1	<i>nguye yedwa</i>	<i>ngabo bodwa</i>
2	<i>nguwo wodwa</i>	<i>yiyo yodwa</i>
3	<i>lilo lodwa</i>	<i>ngawo odwa</i>
4	<i>siso sodwa</i>	<i>zizo zodwa</i>
5	<i>yiyo yodwa</i>	<i>zizo zodwa</i>
6	<i>lulo lodwa</i>	<i>zizo zodwa</i>
7	<i>bufo bodwa</i>	
8	<i>kuko kodwa</i>	

(c) numeral roots:

1st person	<i>sithi sobathathu</i> (it is the three of us)	<i>sithi sobahlanu</i> (it is the five of us)
2nd person	<i>nini nobathathu</i>	<i>nini nobahlanu</i>

Class 1	<i>ngabo bobathathu</i>	<i>ngabo bobahlanu</i>
2	<i>yiyo yomithathu</i>	<i>yiyo yomihlanu</i>
3	<i>ngawo omathathu</i>	<i>ngawo omahlanu</i>
4	<i>zizo zozithathu</i>	<i>zizo zozihlanu</i>
5	<i>zizo zo(zi)ntathu</i>	<i>zizo zo(zi)ntlanu</i>
6	<i>zizo zo(zi)ntathu</i>	<i>zizo zo(zi)ntlanu</i>

Examples:

1. *Ndim ndodwa endihambayo.* (It is I alone who is going.)
2. *Ngabo bonke aabo abanqwenela ubutyebi.* (Those are all those who are wishing for riches.)
3. *Yiyo yomithathu imilambo esiza kuyiwela.* (Those are the three rivers which we are going to cross.)

Copulatives formed from Qualificative Pronouns:

Copulatives are formed from qualificative pronouns in the following way:

Pronouns referring to classes whose nouns assume *y-* in copulative formation, preplace *y-*, and those referring to classes whose nouns assume *ng-*, preplace *ng-*; the rest preplace the typical consonant of the corresponding noun prefix.

	singular	plural
Class 1	<i>ngomkhulu</i> (it is the big one)	<i>ngabakhulu</i> (it is the big ones)
2	<i>ngowam</i>	<i>yeyam</i>
3	<i>leligwangqa</i>	<i>ngagwangqa</i>
4	<i>sesihle</i>	<i>zezihle</i>
5	<i>yeyazo</i>	<i>zezazo</i>
6	<i>lolunzulu</i>	<i>zezinzulu</i>
7	<i>bobutsha</i>	
8	<i>kokomntwana</i>	

Examples:

1. *Ngomkhulu ogulayo, omncinci usesikolweni.* (It is the elder one who is sick, the younger one is at school.)
2. *Yeyam iminchunube leyo.* (Those willow trees are mine.)
3. *Kokomntwana ukutya okutyiwe yihagu.* (It is the child's food that was eaten by the pig.)

The Negative of the Copulative of the Absolute Pronoun:

This construction has two possible negatives, the axiomatic and the direct. The former incorporates *-si-* and the latter replaces this *-si-* with the subjectival concord, e.g.

asinguye (it is not he) but *andinguye* (I am not he);
asililo (it is not it) but *alililo* (it is not the one), etc.

Axiomatic negative of the absolute pronoun:

	singular	plural
1st person	<i>asindim</i> (it is not I)	<i>asisithi</i> (it is not us)
2nd person	<i>asinguwe</i>	<i>asinini</i>
Class 1	<i>asinguye</i>	<i>asingabo</i>
2	<i>asinguwo</i>	<i>asiyiyo</i>
3	<i>asililo</i>	<i>asingawo</i>
4	<i>asisiso</i>	<i>asizizo</i>
5	<i>asiyiyo</i>	<i>asizizo</i>
6	<i>asilulo</i>	<i>asizizo</i>
7		<i>asibubo</i>
8		<i>asikuko</i>

The corresponding negative with a direct reference is as follows:

1st person	<i>andindim</i> (I am not myself)	<i>asisithi</i> (we are not ourselves)
2nd person	<i>akunguwe</i>	<i>aninini</i>
Class 1	<i>akanguye</i>	<i>abangabo</i>
2	<i>awunguwo</i>	<i>ayiyiyo</i>
3	<i>alililo</i>	<i>akangawo</i>
4	<i>asisiso</i>	<i>azizizo</i>
5	<i>ayiyiyo</i>	<i>azizizo</i>
6	<i>alululo</i>	<i>azizizo</i>
7		<i>abububo</i>
8		<i>akukuko</i>

The Negative of the Copulative of the Demonstrative:

It is not possible to form the negative of the copulative of the demonstrative directly; the axiomatic negative of the absolute pronoun is placed before the ordinary demonstrative to give the latter a negative significance, e.g.

	position 1	position 2	position 3
Class 1 sing.	<i>asinguye lo</i> (it is not this one)	<i>asinguye lowo</i> (it is not that one)	<i>asinguye lowa</i> (it is not that one yonder)
pl.	<i>asingabo aaba</i>	<i>asingabo aabo</i>	<i>asingabo aabaa</i>
2 sing.	<i>asinguwo lo</i>	<i>asinguwo lowo</i>	<i>asinguwo lowa</i>
pl.	<i>asiyiyo le</i>	<i>asiyiyo leyo</i>	<i>asiyoyo leya</i>
3 sing.	<i>asililo eli</i>	<i>asililo elo</i>	<i>asililo eliya</i>
pl.	<i>asingawo la</i>	<i>asingawo lawo</i>	<i>asingawo lawa,</i>
			etc.

By using the subjectival concord in place of *-si-*, which gives an axiomatic negative, it is possible to get a negative with a direct reference, e.g.

andinguye lowo (I am not that one).
abangabo aabo (they are not those).
alililo eli (this is not the one), etc.

The Negative of the Copulative of the Quantitative Pronoun:

Here, too, it is the axiomatic negative of the copulative of the absolute pronoun, placed before the quantitative pronoun, that gives the latter the copulative significance.

(a) *-dwa*:

	singular	plural
1st person	<i>asindim ndodwa/ndedwa</i> (it is not I only)	<i>asisithi sodwa/sedwa</i> (it is not us only)
2nd person	<i>asinguwe wedwa</i>	<i>asinini nedwa/nodwa</i>
Class 1	<i>asinguye yedwa</i>	<i>asingabo bodwa</i>
2	<i>asinguwo wodwa</i>	<i>asiyiyo yodwa</i>
3	<i>asililo lodwa</i>	<i>asingawo odwa</i>
4	<i>asisiso sodwa</i>	<i>asizizo zodwa</i>
5	<i>asiyiyo yodwa</i>	<i>asizizo zodwa</i>
6	<i>asilulo lodwa</i>	<i>asizizo zodwa</i>
7		<i>asibubo bodwa</i>
8		<i>asikuko kodwa</i>

(b) numeral roots:

1st person	<i>asisithi sobabini</i> (it is not the two of us)
2nd person	<i>asinini nobabini</i>
Class 1	<i>asingabo bobabini</i>
2	<i>asiyiyo yomibini</i>
3	<i>asingawo omabini</i> , etc.

The Negative of the Copulative of the Qualificative Pronoun:

Here, too, it is the axiomatic negative of the copulative of the absolute pronoun, placed before the qualificative pronoun, that gives the latter its negative significance.

	singular	plural
Class 1	<i>asinguye omkhulu</i> (it is not the big one)	<i>asingabo abakhulu</i> (it is not the big ones)
2	<i>asinguwo owam</i>	<i>asiyiyo eyam</i>
3	<i>asililo eligwangqa</i>	<i>asingawo agwangqa</i>
4	<i>asisiso esihle</i>	<i>asizizo ezihle</i>
5	<i>asiyiyo eyazo</i>	<i>asizizo ezazo</i>
6	<i>asilulo olunzulu</i>	<i>asizizo ezinzulu</i>
7		<i>asibubo obutsha</i>
8		<i>asikuko okomntwana</i>

Examples:

1. *Aaba bantwana balilayo asingabo abam.* (These children who are crying are not mine.)
2. *Asinguwe wedwa umpheki okwazi ukupheka amatapile.* (You are not the only cook who can cook potatoes.)
3. *Eziya nkomo asizizo ezam.* (Those yonder cattle are not mine.)
4. *Asizizo zonke izinja ezikhonkothayo.* (It is not every dog that barks.)

(a) *Foodstuffs (Izinto ezityiwayo)*

- Render the following passage in Xhosa:**

Nomadinga! to-day you are going to clean the stove. I want that you should take out all the soot and ashes. After that you must (should) come to me. Have you finished? Yes, I have finished. Did you clean it nicely? Yes, I cleaned it very nicely, it is shining like Hoffman's car and I have washed all the dishes. (It is) very good. Listen carefully, go and make fire in the stove and cook (some) meat, beans and ten potatoes. Did you hear me well? Yes, I have heard everything you have spoken. (It is) very good. At 10 a.m. I am expecting (there is going to arrive) strangers and so I want you to put the kettle on the stove so that you should make nice tea. Are there any cakes? No, there are no cakes. Where are the five cakes I bought yesterday? Your sister ate them all. Did she eat all the five cakes? Yes, she ate them all. How many did you eat? She gave me three. I think you gave yourself three. I did not give myself those three cakes. And (as for herself) how many did she

eat? You ask me a deep and difficult question. No, Nomadinga, my girl, I will not punish you, how many cakes did she eat? She ate two only.

Vocabulary: shine = *khazimla*.

Render this passage in English:

Kwisixeko esincinci kwilizwe laseMelika kwaye kukho indoda ethile, egama linguWatson. Le ndoda yaye inemisebenzi emininzi namaqisi amakhulu okwenza iimpahla ezizintlobo ezininzi—iibulukhwe neehempe neekawuse neminqwazi namaqhina kunye neempahla zasendlwini. Emva kwexesha yazuza imali eninzi kunene ngenxa yokusebenza kwayo nangenxa yenyameko yayo. Kwa kwesi sixeko kwaye kukho amadoda amabini awaye zenza < (zi + enza) amaqabane ayo kanti ayithiyile ngenxa yobu'butyebi bayo. Ekugqibeleni la madoda mabini acinga indlela yokufumana eli lifa layo. Adibana ke ematyholweni, acinga, acinga; ekugqibeleni abunga ukuyibulala. Ngenye imini afika kuyo omabini ayixelela ngendawo apho inokufumana ubutyebi obugqitha obu bayo.

Kuqala ayivumanga ukuyiphulaphula le ntetho yala maqabane ayo kodwa ekugqibeleni yoyiswa kukujokisa kwawo. Ezi zigebenga zimbini zavuyiswa kunene lolu loyiso lwazo, zathi kuyo aziyi kwahlukana nayo ziya kusebenza kuyo kwesi sixeko iya kuso. Bahamba ke bobathathu ukuya kuloo ndawo intsha; kodwa ayifikanga kuyo kuba endleleni ayibetha kakhulu entloko ngeentonga nangamatye ayivala namehlo omabini, athatha yonke imali yayo ahamba nayo ayisiya apho isifa. Asingawo odwa la madoda anje ukukhohlakala, baninzi abantu abagwintwa ngamaqabane abo okanye zizizalwane zabo ngenxa yokufuna iimala zabo.

gwinta—assassinate, kanti—whereas, kwa—also, ngenxa—because of.

LESSON 21

SOME INFLEXIONS OF THE NOUN

(a) To denote Gender:

In Xhosa difference in sex is indicated in the following ways:

- (i) By using the suffix *-kazi*, which is sometimes contracted to *-azi*, to denote the feminine, e.g.

inja (dog) > *injakazi* (bitch)

inkosi (king/chief) > *inkosikazi* (queen)

inkomo (beast) > *imazi* (cow) < *inkomazi/inkomokazi*

umfundisi (minister) > *umfundisikazi* (minister's wife)

utitshala (teacher) > *utitshalakazi* (lady teacher)

igqwira (wizard) > *igqwirakazi* (witch)
umzali (parent) > *umzalikazi* (female parent)
umLungu (white man) > *umLungukazi* (white woman)
inkuku (fowl) > *isikhukukazi* (hen)

- (ii) By using, in the case of animals, the words *imazi* and *inkunzi*, followed by a corresponding possessive concord, as terms signifying 'female' and 'male' respectively, e.g.
inkunzi yenkomo (bull) > *imazi yenkomo* (cow)
inkunzi yehase (stallion) > *imazi yehase* (mare)
inkunzi yebokhwe (he-goat) > *imazi yebokhwe* (she-goat)
inkunzi yeguſa (ram) > *imazi yeguſa* (ewe)
- (iii) By using different words:
indoda (man) > *umfazi* (woman)
umfana (youth) > *intombi* (young woman)
umlisela (young men) > *umthinjana* (young women)
unyana (son) > *intombi* (daughter)
inkwenke (boy) > *intombazana* (girl)
- (iv) For castrated animals the word *inkabi*, followed by a corresponding possessive concord, is placed before the generic name of the animal, e.g.
inkabi yenkuku (capon); *inkabi yehagu* (pig);
inkabi yenkomo (ox); *inkabi yebokhwe* (wether).

(b) To denote Size and Indirect Relationship:

The suffix *-kazi* in Xhosa, has yet other uses:

- (i) That of augmenting the size of certain nouns:

It is commonly suffixed to nouns, but may also be suffixed to adjectives and relatives qualifying the noun, or to both. It is not possible to suffix *-kazi* to every noun; this is especially so with nouns signifying persons or animals, as there is always the possibility of either giving offence or of mistaking the augmentative *-kazi* for the feminine suffix of the same form. When used with personal nouns or nouns already feminine in form, the suffix *-kazi* conveys a somewhat derogatory and insulting sense.

Examples:

umthi (tree) > *umthikazi* (large tree)
unyawo (foot) > *unyawokazi* (large foot)
umlambo (river) > *umlambokazi* (large river)
umfazi (woman) > *umfazikazi* (huge woman)
intabakazi enkulukazi (huge mountain)
umfazikazi omdekazi (tall, huge woman)

- (ii) That of indicating indirect relationship:

ubawo (my father) > *ubawokazi* (my father's brother)
uyihlo (your father) > *uyihlokazi* (your father's brother)
uyise (his/her father) > *uyisekazi* (his/her father's brother)

umaa (my mother) > *umaakazi* (my mother's sister)
unyoko (your mother) > *unyokokazi* (your mother's sister)
indoda (man/husband) > *indodakazi* (husband's sister)

(c) To signify the Diminutive form of the Noun:

- (i) a small thing corresponding to the noun, or
- (ii) a young one corresponding to the noun, or
- (iii) a small quantity of what is expressed by the noun.

In diminutive formation, nouns ending in *-a*, *-i* or *-e* drop the final vowel and suffix *-ana* or *-anyana*, and those ending in *-o* or *-u* suffix *-wana* after eliding the final vowel, e.g.

- (i) *intaka* (bird) > *intakana* (small bird)
imbiza (pot) > *imbizana* (small pot)
ivenkile (shop) > *ivenkilana* (small shop)
induli (hill) > *indulana* (small hill)
- (ii) *umntu* (person) > *umntwana* (child)
umfo (fellow) > *umfana* (young man) < *umfwana*
into (thing) > *intwana* (boy)
indoda (man) > *indodana* (youth)
- (iii) *inyama* (meat) > *inyamana* (little meat)
amazwi (words) > *amazwana* (few words)
amatapile (potatoes) > *amatapilana* (few potatoes)
isiwekile (sugar) > *iswekilana* (little sugar)

The palatalized suffix *-anyana* < (*-ana*) generally implies greater diminution, e.g.

umfo (fellow) > *umf(w)ana* (youth) > *umfanyana* (little boy)
amazwi (words) > *amazwana* (few words) > *amazwanyana* (very few words)
into (thing) > *intwana* (little thing) > *intwanyana* (tiny thing)

Feminine nouns have a special diminutive suffix, *-azana* which comes from *-azi* or *-kazi* plus *-ana*, e.g.

inkosikazi (woman/queen) > *inkosazana* (princess)
ixhegokazi (old woman) > *ixhegwazana* (tiny old woman)
imazi (female of an animal) > *imazazana* (tiny female animal)
umfazi (woman) > *umfazazana* (tiny woman)

Quite often the word *intfontso*, followed by an appropriate possessive concord, is used to denote the young of birds and animals, e.g. *intfontso lenkuku* (chicken), *amantfontso ehagu* (young of a pig), *amantfontso engonyama* (cubs of a lion).

When the consonant of the final syllable of a noun is bilabial, that consonant gives place to a corresponding palatal sound before *-ana* is suffixed, e.g.

ph > *tʃh* e.g. *usapho* (off-spring) > *usatʃhana*
b > *ty* e.g. *intaba* (mountain) > *intatyana*
b > e.g. *ibobo* (tube) > *ibojana*
m > *ny* e.g. *intsimi* (field) > *intsinyana*
mp > *ntʃ* e.g. *ihlwempu* (pauper) > *ihlwentʃana*
mb > *nj* e.g. *umlambo* (river) > *umlanjana*

The alveolar nasal *-n-* becomes *-ny-* in the formation of diminutives:

imfene (baboon) > *imfenyana* (small baboon)

iinkuni (firewood) > *iinkunyana* (little firewood)

Diminutives of adjectives and relatives are formed according to the methods already shown in respect to the nouns, e.g.

-khulu (big) > *-khulwana* (biggish)

-fuphi (short) > *-futshane* (somewhat short)

-dala (old) > *-dalana* (oldish, somewhat old)

-hle (handsome, etc.) > *-hlana* (somewhat handsome)

-mnandi (pleasant) > *-mnandana* (somewhat pleasant)

-mhlophe (white) > *-mhlotshana* (whitish)

The Implications of the Verb

Note the following information about the verb in the present tense indicative mood:

'Still' is expressed by the formative *-sa-* infixed between the subjectival concord and the verb stem:

Ndisaphila. (I am still well.)

Basabala. (They are still writing.)

Because the use of 'still' with the verb stem implies progress in what the verb denotes, a verb stem with *-sa-* is said to be in the 'progressive implication':

Ndisaphila. (I am still well.)

Usaphila na wena. (As for you, are you still well?)

Ewe, ndisaphila nam e nkosi. (Yes, I am still well too, thank you.)

Usebenza phi na ngoku? (Where do you work now?)

Ndisasebenza kwa kulaa ndawo ndandisebenza kuyo. (I still work at that same place where I used to work.)

Nisahlala eMonti nangoku? (Do you still live at East London?)

Ewe, sisahlala khona (Yes, we still live there.)

On the other hand, if one desires the verb to imply that what is denoted by it has not been going on, but is of recent origin, the formative *se-* preplaced to the subjectival concord is used. The verb with *se-* preplaced, is said to be in the 'exclusive implication' and is followed by the participial mood.¹

Uphila (ka)njani ngoku? (How is the state of your health now?)

Hayi, sendiphila kakuhle e nkosi. (No, I am now quite well, thank you.)

Uya sazi na ngoku isiXhosa? (Do you know Xhosa now?)

Ewe, sendisazi kancinci. (Yes, I know it a bit now.)

Sekukwazi na ukupheka izimuncumuncu? (Do you know how to prepare sweetmeats now?)

Ewe, sendikwazi kunene. (Yes, I now know that well.)

¹ In the 2nd pers. and class 1 singular, *k* and *l*, respectively, are infixed between *se-* and the respective subjectival concords.

The verb in the present tense of the indicative mood has thus three implications—the 'simple', represented by the long and the short forms of the verb (the form without *-ya-* is short and the one with *-ya-* is long), the 'progressive', signified when the formative *-sa-* is used, and the 'exclusive', signified by the formative *se-* as shown above.

In the future tenses there is no long form, the simple implication has the short form only. The *-ya-* used in the remote future is not the same *-ya-* as that found in the long form of the simple implication, present tense. In both future tenses, the progressive implication is formed by infixing *-sa-* between the subjectival concord and the auxiliary formatives *-za-* and *-ya-*, e.g.

Ndisaza kubabona. (I am still going to see them.)

Ndisaya kusiva isigqibo sabo. (I shall still hear (of) their decision.)

The exclusive implication of the future tenses is formed by preplacing *se-* to the verb and its subjectival concord, e.g.

Sendiza kubabona. (I am now going to see them.)

Sendiya kunibona kumnyaka ozayo. (I shall see you next year then.)

In the past tenses the simple implication is represented by a verb form without *-ya-*:

Immediate past: *Sigqibile*.¹ (We have finished.)

Sityile. (We have eaten.)

Soyisile. (We have conquered.)

Remote past: *Sagqiba.* (We finished.)

Satya. (We ate.)

Sooyisa. (We conquered.)

Only the immediate past has the progressive implication:

Immediate past: *Basahambile.* (They are still away.)

Sisatyile. (We have still eaten, i.e. still satisfied for the time being.)

Sisoyisile. (We are still conquerors for the time being, i.e. we have still conquered.)

Both the immediate and the remote past tenses have the exclusive implication:

Immediate past: *Sendigqibile.* (I have now finished.)

Sesityile. (We have now eaten.)

Sesoyisile. (We have now conquered.)

Remote past: *Sendagqiba.* (I have since finished.)

Sendawa. (I have since fallen, i.e. gone bankrupt.)

Sendooyisa. (I have since conquered.)

¹ cf. p. 27.

In studying the implications of the verb, it should be noted that:

1. The progressive and exclusive implications do not infix *-ya-*, as does the long form of the simple implication, even though not followed by an object.
2. In the negative conjugation, the progressive implication only differs from the simple implication by infixing *-sa-*, e.g.

andihambi (simple)

andisahambi (progressive)

3. In the negative conjugation the verb in the exclusive implication infixes the negative *-nga-* between the subjectival concord and the verb stem instead of preplacing the negative formative *a-* as is done in the other implications, because it is participial after *se-*, e.g.

sendihamba (positive)

sendingahambi (negative)

Translate into English:

1. *Iinkomo zikaHoffman zisasela amanzi emlanjeni.*
2. *Amakhwenkwe asavuna umbona emasimini.*
3. *Imvula isana nangoku ebusika eKapa.*
4. *UMatebese usathetha nomlimi.*
5. *Umlimi selefuna ukuthengisa umzi wakhe.*
6. *Ubawo selekwazi ukuqhuba imoto.*
7. *Ndoyisiwe seliphelile ikratshi lam.*
8. *Sesivavanyiwe thina.*
9. *Sesizivile iingoma zenu ezimyoli.*
10. *Ndisanqwenela ukuwubona umzi waseKapa.*

The Potential Mood

The potential mood indicates 'ability to act'. Its tenses are restricted, the present and the two past tenses being the only tenses this mood has. The potential mood is formed by infixing *-nga-* between the subjectival concord and the verb stem. The subjectival concords of the various classes differ from those of the indicative mood in class 1 only, where *u-* becomes *a-*.

Present tense: (a) Positive:

	singular	plural
1st person	<i>ndingazoba</i> (I can draw)	<i>singazoba</i> (we can draw)
2nd person	<i>ungazoba</i>	<i>ningazoba</i>
Class 1	<i>angazoba</i>	<i>bangazoba</i>
2	<i>ungazoba</i>	<i>ingazoba</i>
3	<i>lingazoba</i>	<i>angazoba</i>
4	<i>singazoba</i>	<i>zingazoba</i>
5	<i>ingazoba</i>	<i>zingazoba</i>
6	<i>lungazoba</i>	<i>zingazoba</i>
7	<i>bungazoba</i>	
8	<i>kungazoba</i>	

(b) Negative:

The negative is formed by changing *-nga-* to *-nge-* and the final vowel of the verb stem to *-i*; an alternative form preplaces the negative prefix *a-* in addition, e.g.

(a)	singular	plural
1st person	<i>ndingezobi</i> (I cannot draw)	<i>singezobi</i> (we cannot draw)
2nd person	<i>ungezobi</i>	<i>ningezobi</i>
Class 1	<i>angezobi</i>	<i>bagezobi</i>
2	<i>ungezobi</i>	<i>ingezobi</i>
3	<i>lingezobi</i>	<i>angezobi</i>
4	<i>singezobi</i>	<i>zingezobi</i> , etc.

or

(b)	singular	plural
1st person	<i>andingezobi</i>	<i>asingezobi</i>
2nd person	<i>akungezobi</i>	<i>aninglezobi</i>
Class 1	<i>akangezobi</i>	<i>abangezobi</i>
2	<i>awungezobi</i>	<i>ayingezobi</i>
3	<i>alingezobi</i>	<i>akangezobi</i>
4	<i>asingezobi</i>	<i>azingezobi</i> , etc.

Immediate past tense: (a) Positive:

The immediate past tense is built on the auxiliary *-ba* (be). Its contracted immediate past form *-be* < (*bile*) is added to the first subjectival concord (there being two subjectival concords used).

	singular	plural
1st person	<i>ndibe ndingazoba</i> (I could draw)	<i>sibe singazoba</i> (we could draw)
2nd person	<i>ube ungazoba</i>	<i>nibe ningazoba</i>
Class 1	<i>ube angazoba</i>	<i>babe bangazoba</i>
2	<i>ube ungazoba</i>	<i>ibe ingazoba</i>
3	<i>libe lingazoba</i>	<i>abe angazoba</i>
4	<i>sibe singazoba</i>	<i>zibe zingazoba</i>
5	<i>ibe ingazoba</i>	<i>zibe zingazoba</i>
6	<i>lube lungazoba</i>	<i>zibe zingazoba</i>
7		<i>bube bungazoba</i>
8		<i>kube kungazoba</i>

(b) Negative:

The negative of this tense is formed by changing *-nga-* to *-nge-*, and the final vowel of the verb stem to *-i*, e.g.

	singular	plural
1st person	<i>ndibe ndingezobi</i> (I could not draw)	<i>sibe singezobi</i> (we could not draw)
2nd person	<i>ube ungezobi</i>	<i>nibe ningezobi</i>
Class 1	<i>ube angezobi</i>	<i>babe bangezobi</i>
2	<i>ube ungezobi</i>	<i>ibe ingezobi</i>
3	<i>libe lingezobi</i>	<i>abe angezobi</i>
4	<i>sibe singezobi</i>	<i>zibe zingezobi</i> , etc.

Remote past tense: (a) Positive:

The remote past tense is built on the auxiliary *-ya*. Its contracted immediate past form is suffixed to the first subjectival concord (there being two). The second subjectival concord is attached to the verb stem.

	singular	plural
1st person	<i>ndaye ndingazoba</i> (I could have drawn)	<i>saye singazoba</i> (we could have drawn)
2nd person	<i>waye ungazoba</i>	<i>naye ningazoba</i>
Class 1	<i>waye angazoba</i>	<i>baye bangazoba</i>
2	<i>waye ungazoba</i>	<i>yaye ingazoba</i>
3	<i>laye lingazoba</i>	<i>aye angazoba</i>
4	<i>saye singazoba</i>	<i>zaye zingazoba</i>
5	<i>yaye ingazoba</i>	<i>zaye zingazoba</i>
6	<i>lwaye lungazoba</i>	<i>zaye zingazoba</i>
7	<i>baye bungazoba</i>	
8	<i>kwaye kungazoba</i>	

Render the following passage in English:

NdikwaKomani

Bota kwedini < (nkwenkwe ndini); ewe bota mnumzana. Uvela phi? Hayi ndivela ekhaya mnumzana. Ikhaya lakho liphi? LiseTsomo. Ufuna nto ni ke apha kwaKomani? Ndifuna umsebenzi mnumzana. Hayi ndiyakuva. Uthi ufana umsebenzi? Ewe ndifuna umsebenzi mhlekazi. Nguwuphi na umsebenzi owaziyo? Mna? Ewe wena tyhini! Ndiyazi yonke imisebenzi ekhoyo ehlabathini. Ungathi ni ukutsho? Akukho mntu ungazi yonke imisebenzi ekhoyo ehlabathini. Hayi ndinyanisile mhlekazi. Ungasebenza na esitiyeni? Phendula. Kukutya kwam oko. Ungasebenza na ekhitshini? Umsebenzi wekhitshi ngowona msebenzi ndiwusebenzayo. Ungubani igama lakho? Mna? Ewe wena kanye, akukho mntu wumbi ndithetha naye. NdinguMzamo. Ungakupheka na ukutya kwakusasa Mzamo? Ukutya kwakusasa endikuphekayo mna sisidudu sehabile okanye isidudu somgufo ndingawagcada namaqanda, nenyama yehagu ndiyakwazi ukuyigcada. Nesonka ndingasibaka. Uyakwazi ukwenza iti? Hayi yona andingeyenzi kuba andiqhelanga kuyenza. Yinto ni oqhele ukuyenza? Kukusela utywala. Tyhini! una nto ni Mzamo? Phendula umbuzo wam, andiseli tywala mna. Ndithi kuwe kwedini Mzamo i yakwazi na ukwenza iti? Ndazi ukwenza ikofu mnumzana. Imoto yona ungayisula? Yithi ma ndiyisule ukuze uzibonele kakuhle umsebenzi wam. Hayi Mzamo, musa ukunxhama kwedini, yiya kuhle. Ungayiqhuba na imoto? Hayi mnumzana imoto yona andingeyiqhubi phofu ayingendoyisi xa (if) ungandifundisa ukuqhutywa kwayo. Ukhangeleka uyinkwenkwe ephaphileyo, isithomo sakho ndiziva ndisithanda, nobuso bakho buzele uncumo. Mzamo! ndiya vuyiswa nguwe, ngoko ke ndifuna okokuba ufike ngomso uze kuqala umsebenzi. Umnumzana uza kundihlawula mali ni? Hayi ndiya kukuxelela

ngomso. Mnumzana ndinqwenela ukwazi. Ndiza kukuhlawula iiponti ezine ngenyanga. E nkosi mnumzana.

Vocabulary: *phendula*—reply, turn over; *tsho*—say so; *nyanisa*—speak the truth; *hlawula*—pay, pay a fine; *isithomo*—stature, figure; *uncumo*—a smile; *ihabile*—oats; *phapha*—be alert; *kanye*—exactly, certainly; *mhlekazi*—your excellency.

Render the following passage in Xhosa:

Flowers

Flowers grow in the soil. They are planted by people who love them but some grow on their own. Flowers can grow in any soft soil which has (some) manure or plant food. Kraal manure and rotten vegetable(s) (matter) are very good food for the plants. The leaves of potatoes, beans and other vegetables make good manure for the flowers. There are many kinds of flowers, some are poisonous (have poison) (and) they can kill a child who eats their leaves. The majority of flowers have seeds but some have not. Many people who have gardens plant their own flowers. Flowers decorate a garden. In the towns many people buy their flowers from florists (flower shops) or from the market or from the people who sell flowers in the streets and pay a lot of money. Farmers do not buy flowers but they plant them in big fields and gardens. In my garden in Parktown, I have many kinds of flowers, planted in a big garden. My neighbour has a small garden where (*apho*) he can plant all the flowers he needs but he has no manure. Parktown people have no cattle, they buy all their manure from farmers. Farmers carry their manure in wagons pulled by oxen or horses. Many people like to look at beautiful flowers. Bees also like to see beautiful flowers. In the morning and in the afternoon we see many bees flying among the flowers, what do they want? They want nectar with which they make honey. Some are attracted (pulled) by the scent of the flowers. Some naughty children hit the bees with little sticks but the reward of naughtiness is to be stung. The sting of the bee is very painful but not poisonous (has no poison).

Vocabulary: poison—*ubuthi*; scent—*ivumba*; good—*lungile*; leaf—*igqabi*; reward—*umvuzo*.

LESSON 22

THE VERBAL DERIVATIVES

The verbal derivative is a verb stem whose ordinary significance has been extended or modified, generally by suffixal inflexion, and which does not denote an alteration in tense or mood as a result thereof.

Xhosa, in common with other Bantu languages, employs verbal derivatives extensively to indicate modifications to the meaning of the verb such as 'causation', 'reciprocity of action', 'intensity of action', 'who suffers or benefits in the action indicated in the verb', etc. Similar variations in the meaning of English verbs are possible only when auxiliary verbs, adverbs and prepositions are used; but Xhosa achieves all this by a change in the form of the verb itself. Verbal derivatives may be conjugated in the different moods and tenses in the same way as simple stems.

The number of verbal derivatives used varies from one Bantu language to another and, though Xhosa has certain less-used additional ones, the following will be of most use to the student of the language at this stage:

- | | |
|------------------------|--------------|
| 1 Causitive | 4 Applied |
| 2 Passive ¹ | 5 Reciprocal |
| 3 Neuter | 6 Intensive. |

1. The Causative:

The main significance of the causative form of the verb is 'to cause to do', 'make to do', with a further significance of 'help to do' found with certain verbs, particularly those indicating communal action. The following are the rules of formation:

Rule 1: (a) The general rule for the formation of the causative is to suffix *-isa* in place of the final vowel of the stem, e.g.

funda (learn) > *fundisa* (cause to learn, teach)

phila (be well) > *philisa* (cause to be well, cure)

thenga (buy) > *thengisa* (cause to buy, sell)

zala (be full) > *zalisa* (cause to be full, fill)

lima (plough) > *limisa* (help to plough)

vuna (reap) > *vunisa* (help to reap)

(b) Verb stems ending in *-ka* and *-la* are subject to varying modifications in the formation of the causative:

(i) Final *-ka* replaced by *-sa*:

goduka (go home) > *godusa* (cause to go home)

suka (get away) > *susa* (cause to get away, remove)

-othuka (become afraid) > *-othusa* (frighten)

vuka (wake up) > *vusa* (awaken)

-aluka (be circumcised) > *-alusa* (circumcise)

(ii) Final *-ka* replaced by *-za*:

dilika (fall into ruins) > *diliza* (pull down)

tyhoboka (be broken) > *tyhoboza* (break through)

tyumka (be crushed) > *tyumza* (crush)

gqoboka (become ruptured) > *gqoboza* (rupture)

(iii) With many verbs, final *-la* is replaced by *-za*:

sela (drink) > *seza* (cause to drink)

khathala (be tired) > *khathaza* (tire, worry)

¹ For the passive, revise Lesson 14.

khumbula (remember) > *khumbuza* (remind)

phumla (rest) > *phumza* (cause to rest, relieve)

- (iv) Certain verbs have two forms for the causative, the second, a contracted one, showing vowel coalescence:

vela (appear) > *velisa/veza* (cause to appear)

fudumala (be warm) > *fudumalisa/fudumeza* (heat up)

khukhumala (swell) > *khukhumalisa/khukhumeza* (swell up)

thwala (carry) > *thwalisa/thwesa* (burden)

3. The Neuter:

The neuter, or quasi-passive form of the verb, indicates, in Xhosa, an intransitive state or condition without any special reference to an agent determining that condition. A clear distinction, in significance, should be drawn between the neuter and passive forms. In many cases the force of the English suffix -able or -ible expresses this neuter form; in others the idea of 'get' or 'become', as opposed to the passive use of 'be', seems the nearest equivalent.

The two suffixal formatives employed in the formation of the neuter are *-eka* and *-akala*. There is no apparent distinction in meaning between the two forms. The general rule for the formation of the neuter is to suffix *-eka* in place of the final vowel of the simple stem.

Simple stem: *sila* (grind)

-tya (eat)

Passive form: *silwa* (be ground)

-tyiwa (be eaten)

Neuter form: *sileka* (be grindable)

-tyeka (be edible)

Simple stem: *bona* (see)

va (hear)

Passive form: *bonwa* (be seen)

viwa (be heard)

Neuter form: *bonakala* (be visible)

vakala (be audible)

Simple stem: *-oona* (do injustice to)

-oyika (fear)

Passive form: *-oniwa* (be done injustice)

-oyikwa (be feared)

Neuter form: *-onakala* (become wronged)

-oyikeka (fearful)

4. The Applied:

The applied form, sometimes called the objective, or relative form, indicates an action applied on behalf of, or with regard to, some object. In this way, verbs which are intransitive in their simple form may be used with an object. The sense of the applied form is supplied, in English, by the use of such prepositions as 'for', 'towards', 'on behalf of', 'to the detriment of', or 'to the advantage of'. The general rule for the formation of the applied is to suffix *-ela* after eliding the final vowel of the verb:

sela (drink) > *selela* (drink for, on behalf of, to the detriment of)
sebenza (work) > *sebenzela* (work for, etc.)

-*aakha* (build) > -*akhela* (build for, etc.)

-*fa* (die) > *fela* (die to the detriment of, etc.)

-*oyika* (fear) > -*oyikela* (fear for, etc.)

In many cases other derivatives may have applied forms, e.g.

Neuter: -*onakala* (become spoiled) > -*onakalela* (be spoiled for)

Causative: *seza* (cause to drink) > *sezela* (cause to drink on behalf of)

Intensive: *visisa* (comprehend) > *visisela* (comprehend on behalf of), etc.

When used with the interrogative formative *ni* or *ni na*, the applied form may express the idea 'why' or 'for what reason', the specific meaning depending on the verb with which it is used:

Sawule uNditshutshisela ni na? (Saul, why persecutest thou me?)

Mantombazana nihlalele ni na apha? (Girls, why are you sitting here?)

Bakubizela nto ni na? (For what are they calling you?)

When used with the reflexive -*zi*-, the applied form may have the added significance of acting 'by oneself' or 'of one's own accord':

UHoffman uya ziqhubela imoto. (Mr. Hoffman drives for himself.)

Ndiza kuzihlalela apha. (I am going to sit here of my own accord.)

When the applied form is used without an expressed object, it may imply 'location' or the locative idea generally. In this sense, descriptive possessive construction is commonly used:

igumbi lokutyela (dining-room); *igumbi lokufundela* (study);
igumbi lokuphekela (kitchen); *igumbi lokunyangela* (doctor's consulting-room).

The passive of the applied form is extensively used in Xhosa and has a significance somewhat idiomatic but expressive of the real situation:

Ndifelwe ngumfazi. (I am bereaved of my wife lit., I am died for by my wife.)

Sifikelwe ziindwendwe. (We have visitors lit., we have been arrived for by visitors.)

Sihlelwe sisihelegu. (A disaster has befallen us lit., we have been befallen by a disaster.)

There are a number of simple verb stems with the applied ending which do not indicate applied function:

sela (drink); *qhela* (be accustomed to); *bulela* (thank); *ngcangcazela* (shiver); *cela* (ask), etc.

5. The Reciprocal:

The reciprocal form of the verb denotes that the action is reciprocated, and is similar to the form expressed in English objectively by 'one another'. This derivative is formed by suffixing *-ana* in place of the final vowel of the verb stem:

- ḡopha* (tie) > *ḡophana* (tie each other)
- kṛoba* (peep) > *kṛobana* (peep at each other)
- xhasa* (support) > *xhasana* (support one another)
- jonga* (look at) > *jongana* (look at each other)
- tsala* (pull) > *tsalana* (pull each other)

6. The Intensive:

The intensive form of the verb indicates that the action by the verb is carried out thoroughly, quickly or with intensity. This idea is expressed when *-isisa* is suffixed in place of the final vowel of the verb stem:

- va* (hear) > *visisa* (hear distinctly hence comprehend)
- qonda* (understand) > *qondisisa* (understand well)
- buza* (ask) > *buzisisa* (inquire diligently)
- funda* (learn) > *fundisisa* (study intimately)
- vuna* (reap) > *vunisisa* (reap carefully)
- oma* (dry up) > *-omisisa* (dry completely)

Translate into Xhosa:

1. To-morrow morning I am going to help my mother.
2. Rain has caused the Kei River to be full (filled).
3. The teacher is sending the naughty boys and the naughty girls home.
4. This person is worrying my father.
5. My uncle is giving himself rest.
6. A lion is a fearful animal.
7. Many boys and girls like to work for much money.
8. These two girls are pulling each other by the hair.
9. My father's guests are eating in the dining-room.
10. I am still going to read this book thoroughly.

The Temporal Mood

The temporal mood is one of the secondary moods found in Xhosa. It is used in indicating the time when an action occurs, will occur or occurred. This mood is built on the remote past subjectival concord of the indicative mood, to which is suffixed an invariable *-ku-*. This concord plus the invariable *-ku-*, preplaced to the verb stem, gives the temporal mood. The subjectival concord of class 1 singular is, however, *a-* instead of *wa-*. Following are the temporal mood forms of the verb *-tya*, for all persons and classes, singular and plural:

	singular	plural
1st person	<i>ndakutya</i> (when I eat)	<i>sakutya</i> (when we eat)
2nd person	<i>wakutya</i>	<i>nakutya</i>
Class 1	<i>akutya</i>	<i>bakutya</i>
2	<i>wakutya</i>	<i>yakutya</i>
3	<i>lakutya</i>	<i>akutya</i>
4	<i>sakutya</i>	<i>zakutya</i>
5	<i>yakutya</i>	<i>zakutya</i>
6	<i>lwakutya</i>	<i>zakutya</i>
7		<i>bakutya</i>
8		<i>kwakutya</i>

Examples:

1. *Ndakutya umnqhufo ndiphathwa sisisu.* (When I eat samp, I suffer from stomach-ache.)
2. *Sakujonga elangeni siyaphandlwa.* (When we look at the sun we are blinded.)
3. *Ndakuqwalasela umnqamlezo ndihlatywa ngamehlo oMntu owa-xhonyelwa mna nawe.* (When I look steadfastly at the cross I am pierced by the eyes of One who was crucified for me and for you.)

The Negative:

The negative present of the temporal mood is formed by infixing the negative *-nga-* between the invariable *-ku-* and the verb stem, and changing the final vowel of the latter to *-i*:

	singular	plural
1st person	<i>ndakungatyi</i> (when I do not eat)	<i>sakungatyi</i> (when we do not eat)
2nd person	<i>wakungatyi</i>	<i>nakungatyi</i>
Class 1	<i>akungatyi</i>	<i>bakungatyi</i>
2	<i>wakungatyi</i>	<i>yakungatyi</i>
3	<i>lakungatyi</i>	<i>akungatyi</i> , etc.

Examples:

1. *Ndakungatyi umnqhufo, ndiphathwa sisisu.* (When I do not eat samp, I suffer from stomach-ache.)
2. *Ndakungalali emalanga, umzimba wam uyacubuka.* (When I do not sleep in the afternoon, my body becomes lethargic.)

Translate into English:

1. *Andazi okokuba ndina nto ni na kuba ndakukujonga ndiziva ndizala umsindo.*
2. *Ndakukwazi ukubala isiXhosa, ndiya kuvuya kunene.*
3. *Lo mLungukazi uyisebenzisa kunene le lokhwe yakhe, ndicinga okokuba yeyona lokhwe ayithandayo.*
4. *Ngomso ndifuna ukulimela umaa isitiya sakhe, ndimtyalele neentyatyambo ezintle ezilubelu.*
5. *EKoloni abantu abaninzi basebenzela iiponti eziliqumi ngenyanga.*

6. *La mantombazana mabini ayathandana kunene, neengqondo zawo ziyevana.*¹
7. *Sesiya kubonana ngomso kusasa ngo 8 kuba nam ndisanxhamele ukubamba uloliwe oya kundifikisa ekhaya ngo 9 ngokuhlwa.*
8. *Utata uthi usaza kuyifundisisa incwadi ombalele yona kuba ufuna ukuyiqondisisa yonke intetho yakho.*
9. *Ezi moto zintsha ziyathandeka kunene.*
10. *Ixhegokazi livakele lilila, lililela unyana walo obulewe ngumpu wesaa sigebenga sibanjwe emalanga phezolo.*

Translate into Xhosa:

1. My brother is working for twenty pounds a month.
2. Those three naughty students are hitting each other with rotten eggs.
3. We want to sell our new car for a thousand pounds.
4. My mother has bought for my grandmother a new bed, two blankets, two pillow slips, twenty-five spoons and (some) linoleum.
5. The owner of that yonder shop is selling a beautiful sewing machine, I am going to ask my father to buy it for me.
6. My girl! I am thirsty, (will you) give me water to drink in a glass.
7. Visitors are coming to-morrow from America, for that reason I am going to make (cook) (some) bread, pudding and delicious cakes. I shall buy others in town to-morrow morning.
8. The students are making noise in the classroom, go and silence them.
9. At supper time you will cook for us (some) vegetable soup.
10. Where is the woman who washes for you?

Render the following passage in English:

Iimoto

Imoto yinto enoncedo kunene emntwini. Yenziwa ngentsimbi elufica ukuze ikwazi ukwenza umsebenzi wayo onzima wokuthwala abantu nempahla. Imoto ziziintlobo ezininzi, kukho ezincinci nezinkulu. Imoto zenziwa eMelika kanti ezinye zenziwa eJamani naseNgilandi nakwamanye amazwe angaphejeya kolwandle. Imoto zamaMelika zinkulu, zintle, zinamendu kwa khona. AmaNgesi wona aqhele iimoto ezincinane ngoko ke uninzi lweemoto zawo zincinci kodwa ngoku amaNgesi nawo enza iimoto ezintle, ezinkulu. Imoto inamavili amane ehamba ngawo, eli lesihlanu liyagcinwa ukuze lisebenze xa kunyanzelekile okokuba lisebenze. Iintlobo zeemoto zininzi kunene. Ezinye zithwala abantu kanti ezinye zezokuthwala impahla yodwa. Imoto zokuthwala impahla okanye iinxhowa zama-

¹ Monosyllabic verb stems derived from primitive vowel verbs, have a latent *i-* which shows itself by causing coalescence, hence *ziyevana* instead of *ziyavana*. -Za also has a latent *i-*.

zimba nombona, zinkulu, zinamandla. Ezinye kuzo zinamavili asibozo kanti ezinye zinamavili asithandathu. Eyam incinci, inamavili amane qha. Emalanga phezolo ndibone iimoto ezintle ezinamabala ahlukene; ndibone ebomvu, nentsundu nelubelu neluhlaza nemnyama. Onke la mabala mahle kwiimoto. Imoto ihanjiswa yipetrol. Kugalelwa amafutha namanzi kwinjini yayo ukuze ingatshi xa ibalekayo. Amavili ayo enziwe ngendyoloba. Amavili emoto afuna umoya owaneleyo ngawo onke amaxeja ukuze ihambe kakuhle. Abaqhubi beemoto banyanzelekile okokuba bazilumkele zonke ezi zinto. Imoto ithengwa ngemali eninzi ngoko ke kufuneka sizilumkele iimoto zethu, sizisule ngeyona ndlela ema sizisule ngayo. Imoto isulwa ngelaphu elithambileyo ukuze imkhonze ixesha elide umnini wayo.

Vocabulary: *uninzi*—majority; *ivili*—wheel; *gcina*—keep; *nyanzela*—compel; *qha*—only; *ibala*—colour; *ipetrol*—petrol; *injini*—engine; *indyoloba*—rubber; *-anela*—suffice; *ilaphu*—cloth, rag; *-thambile*—soft; *khonza*—serve.

LESSON 23

THE SYNTAX OF THE SUBSTANTIVE

The Substantive as subject of the sentence:

The position of the substantive, when it is the subject, is before the predicate in the sentence. The predicate usually has prefixed to it a subjectival concord agreeing concordially with the class of the substantive:

Abafundi bagcina imithetho yesikolo sabo. (The students observe (keep) the laws of their school.)

Mna andifuni kutya namhla. (I do not want any food to-day.)

Imvula ina ehlotyeni kumZantsi Afrika. (Rain falls in summer in South Africa.)

In impersonal construction, the subject may succeed the predicate in which case, the concord with the predicate, is that of the impersonal and obsolete class 10. Class 10 may, here, be regarded as the concordial subject, the substantive expressed being the logical subject:

Kusetyenziwe, kugqityiwe. (It has been worked and finished.)

Ngokuhlwa kwafika iindwendwe ezininzi, kwatyiwa kwavunywa iingoma zesiNgesi nezesiXhosa. (At night there arrived many guests, it was eaten and sung English and Xhosa songs, i.e. they ate and sang English and Xhosa songs.)

Xa sekukho abafuna ukugoduka, undixelele. (When there are some (people) who want to go home you should tell me.)

Two or more subjects or objects:

When two or more nouns of different classes are used as subjects or objects of one predicate, it is usual to employ the impersonal concord of class 10:

Kusebenza amaxhego namahase kunye neentombi zethu namhla.

(The old men, the horses and our daughters are working to-day.)

Kuhamba ezi bokhwe zimbini nalaa mantombazana matsha.

(These two goats and those yonder new girls are going.)

Kuza kuthengiswa ezi nxhowa zimbini needyasi zootata nalaa nqwelo indala. (There is going to be sold these two bags, the overcoats of my father and his companions and that old wagon.)

There are, also, other ways of expressing concordial agreement besides the one indicated above:

- (1) The concord of the substantive nearest to the predicate may be used:

Iintaka ezinye nabantu abanye bathanda ukucula iingoma.

(Some birds and some people like to sing songs.)

Impepho nelanga linyanga izifo ezininzi. (Air and sunshine cure many diseases.)

- (2) Class 1 plural concord may be used. This is done when the substantives indicate persons, even when belonging to different classes:

Amakhwenkwe nabafana bavuna inqholowa emasimini. (The boys and the young men are reaping wheat in the fields.)

Utata kunye nenkosi yabaThembu bakhwele amahase agwangqa. (My father and the chief of the Thembu are riding bay horses.)

- (3) When the substantives indicate animals, the class 5 plural concord may be used:

Iinkomo namahase ziphila ngencha namanzi. (Cattle and horses live on grass and water.)

Iinkuku namahobe zithanda ukutya amazimba. (Fowls and doves like to eat kaffir-corn.)

- (4) Sometimes one substantive is placed before, and the others after, the predicate, in which case the one before the predicate is taken as the real subject and its concord accordingly prefixed to the verb while the others become adverbial in their force:

Umlimi uvuka kusasa kunene nezicaka zakhe kunye nosapho lwakhe baye kulima. (The farmer wakes up very early with his servants and dependants and goes ploughing.)

Inyama yona siya yifumana notywala. (As for meat and beer we get them.)

- (5) The predicate may be placed first in the sentence, in which case it becomes imperative to employ the impersonal construction:

Kuza kusilwa utywala kuxhelwe neebokwe ezimbini. (Beer is going to be brewed and two goats slaughtered.)

Kuya kuhanjwa ngo 8 wakusasa ukuze uduli lufike kakuhle ngoqatya. (We shall leave at 8 a.m. in order that the bridal party may arrive nicely at dusk.)

(6) The predicate may be repeated:

Lo mzi ngowakho nelifa elikuwo lelakho. (This homestead is yours and all its contents are yours.)

The Substantive as object of the sentence:

Ordinarily, the position of the substantival object is after the predicate. When the objectival concord, in agreement, is used, it is placed immediately before the verb stem:

Ndisela utywala. (I drink beer.)

Ndiya busela utywala. (I drink the beer)

Ndisawathiyile amaxoki. (I still hate liars.)

In Xhosa emphasis cannot be indicated by sentence stress. This is done by special word-order. In this connection, the object may be placed first in a sentence instead of after the predicate in which case it becomes a copulative, and the predicate is made a relative:

Ngamavila angavuniyo kulo mnyaka. (It is the lazy ones who are reaping nothing this year.)

Vowel Elision with Nouns

Sometimes the initial vowel of a noun is elided. When this is done (provided the resultant remains a noun), the noun should (though that is not the case in the present Xhosa orthography) become part of a new word-group and should, accordingly, cease to be a separate word. The initial vowel is elided in the following cases:

(a) After a negative predicate of absolute negation:¹

Andifuni kutya namhla. (I want no food to-day.)

Asiseli tywala thina. (We drink no liquor.)

(b) After a demonstrative pronoun:

Ezi guja zezikabani. (Who is the owner of these sheep?)

Eli langa lisufu liza kugulisa abantu. (This hot sun is going to make the people sick.)

(c) After absolute pronouns of the 1st, 2nd and 3rd persons:

Mna Mzamo ndimoyisile. (I, Mzamo, have defeated him.)

Thina maXhosa asiyityi intlanzi. (We Xhosa people do not eat fish.)

Uthi bona bafundisi abaseli tywala. (He says they, the ministers, drink no liquor.)

¹ Axiomatic negative.

(d) After the emphatic absolute pronoun:

Abona bantu ndinqwenela ukubabona ngumkhuluwa nomaa.

(The people I really desire to see are my elder brother and my mother.)

Eyona moto inamendu yiFord. (The car that is really fast (has speed) is the Ford.)

Noun preceded by *na-*:

When preceded by the conjunctive formative, *na-*, one word-group invariably results and the final vowel of this formative coalesces with the initial vowel of the noun prefix, thus:

$-a + a- > a-$; $-a + i- > e-$; $-a + u- > o-$;

na- + amanzi > namanzi:

Sisela ubisi namanzi qha. (We drink milk and water only.)

na- + ibulukhwe > nebulukhwe:

Le nkwenkwe inxibe ihempe nebulukhwe qha. (This boy has only a shirt and a pair of trousers on.)

na- + umvuho > nomvuho:

Ekhaya sitya inyama nomvuho yonke imihla. (At home we eat meat and sour milk every day.)

Nouns used as adverbs:

There is such close relationship between nouns and adverbs in Bantu languages generally that at times nouns are used adverbially. Nouns used in this way generally indicate periods of time:

Ndahamba ubusuku nemini. (I travelled night and day, lit., during the night and during the day.)

Ndifuna ukuhlala iiveki ezimbini eMonti. (I want to remain/stay (for) three weeks in East London.)

LESSON 24

THE SYNTAX OF THE QUALIFICATIVE

1. Syntactical order of the Qualificatives (Adjectives, Relatives, Possessives and Enumeratives):

Qualificatives accompany the substantives they qualify and succeed them in word order. If they precede the substantive or if they are used without an accompanying substantive, they cease to be qualificatives and become qualificative pronouns. In the case of possessives, the alteration from the position of true qualificatives is accompanied by the prefixing of a vowel

which is found by preplacing *a-* to the initial vowel of the class prefix and coalescing these in the following pattern:

Class 1	sing.	<i>a-</i>	+	<i>u(m)-</i>	>	<i>o-</i>	e.g. <i>owam(umntwana)</i>
	pl.	<i>a-</i>	+	<i>a(ba)-</i>	>	<i>a-</i>	e.g. <i>abam(abantwana)</i>
2	sing.	<i>a-</i>	+	<i>u(m)-</i>	>	<i>o-</i>	e.g. <i>owam (umhlambi)</i>
	pl.	<i>a-</i>	+	<i>i(mi)-</i>	>	<i>e-</i>	e.g. <i>eyam(imipu)</i>
3	sing.	<i>a-</i>	+	<i>i(li)-</i>	>	<i>e-</i>	e.g. <i>elam(igwada)</i>
	pl.	<i>a-</i>	+	<i>a(ma)-</i>	>	<i>a-</i>	e.g. <i>awam(amacici)</i>
4	sing.	<i>a-</i>	+	<i>i(si)-</i>	>	<i>e-</i>	e.g. <i>esam(isisu)</i>
	pl.	<i>a-</i>	+	<i>i(zi)-</i>	>	<i>e-</i>	e.g. <i>ezam(iziqhamo)</i>
5	sing.	<i>a-</i>	+	<i>i(N)-</i>	>	<i>e-</i>	e.g. <i>eyam(inqwelo)</i>
	pl.	<i>a-</i>	+	<i>i(ziN)-</i>	>	<i>e-</i>	e.g. <i>ezam(iifestile)</i>
6	sing.	<i>a-</i>	+	<i>u(lu)-</i>	>	<i>o-</i>	e.g. <i>olwam(uluvo)</i>
	pl.	<i>a-</i>	+	<i>i(ziN)-</i>	>	<i>e-</i>	e.g. <i>ezam(iinyawo)</i>
7	sing.	<i>a-</i>	+	<i>u(bu)-</i>	>	<i>o-</i>	e.g. <i>obam(ubuso)</i>
8	sing.	<i>a-</i>	+	<i>u(ku)-</i>	>	<i>o-</i>	e.g. <i>okwam(ukutya)</i>

Examples:

1. *Owam(umntwana) ufunda eDyunivesiti yaseKapa.* (Mine (child) studies at the University of Cape Town.)
2. *Olwam(uvuyo) lugqitha olwakho.* (Mine (joy) surpasses yours.)

For the purpose of emphasis, qualificative pronouns may precede the substantives:

Zisa ezine iikomityi. (Bring four cups.)

Ndibase omkhulu umlilo. (I have made a big fire.)

Ndiza kuthenga ebomvu imoto. (I am going to buy a red car.)

2. In the use of qualificatives, there is a certain priority of sequence:
(1) The possessive takes precedence in word order over the other qualificatives:

ibulukhwe yam entja (my new pair of trousers)

intombi yam enkulu (my eldest daughter)

ubuso bakhe obubomvu (his red face)

- (2) There is no preferential position between adjectives and relatives.

3. Sequence of Qualificatives:

When two or more qualificatives qualify the same substantive, they are placed in juxtaposition, no conjunctive formative being used between them:

Ndingwenela ukubona iminchunube emihle, emide, eluhlaza.
(I wish to see beautiful, tall, green willow trees.)

Sifuna imihlakulo emibini, emitsha, emincinci. (We want two new, small spades.)

4. If the conjunctive formative is used between qualificatives, it signifies that the qualificatives have become pronominal. The function of the conjunctive formative is to differentiate articles or individuals:

Unamacici alubelu nabomvu. She has golden/yellow and red ear-rings.)

Ubawo uthenge ibulukhwe emhlophe nemnyama. My father bought a white and a black pair of trousers.)

The Relative Construction

The relative is distinguished from the other three types of qualificatives in that there is a relative construction in which the relative concord is not in agreement with the substantive qualified. In the case of the adjective, the enumerative and the possessive, the qualificative is in concordial agreement with its antecedent.

Relatives are divided into two distinct sets, those which have a relative concord in agreement with the antecedent, and those which show that agreement, not in the relative concord with which they begin, but in some other way. The two types of relatives are termed:

1. The Relative of Direct Relationship.
2. The Relative of Indirect Relationship.

The Relative of Direct Relationship

In Xhosa there are three main types of this relative: (a) that formed from relative stems, (b) that formed from copulatives, (c) that formed by subjectival relationship with a subordinate verb. In each of these cases, the antecedent has a direct relationship with the relative which indicates a quality, state or action of the antecedent. In all cases of direct relationship, the relative is introduced by a direct relative concord in agreement with the antecedent.

(a) **Relative Stems.** (For these, Lesson 11 should be revised) but here are a few examples:

Umalume uthenge ihaje eligwangqa edolophini. (My maternal uncle bought a bay horse in town.)

Amantombazana anxibe iilokhwe ezilubelu. (The girls have yellow dresses on.)

(b) **Copulatives.** All types of copulatives, or words which may be used as copulatives, may be brought into relative relationship with substantives by substituting the direct relative concord for the subjectival concord:¹

(i) Plain copulatives preceded by the relative concord;

Abantu abazizigebenga bazimela ematyholweni nasencheni ende. (People who are highwaymen hide in the thickets and in the tall grass.)

Sinabafundi abaziinkokeli. (We have students who are leaders.)

¹ Revise Lesson 17.

(ii) Adverbs brought into relative relationship:

In this connection, relative concords are prefixed directly to adverbs commencing with consonants without inflecting such adverbs. Locative adverbs commencing in vowels assume the prelocative -s- with relative concords:

Ndityelela umalume ophefeya kweNciba. (I am visiting my maternal uncle who lives across the Kei River.)

Utata ufuna ukubona amatakane asemlanjeni. (My father wants to see the lambs which are at the river.)

*Sinqwenela ukuthetha nalaa mntu uphaya.*¹ (We wish to talk to that person who is yonder.)

- (c) **Subjectival Verb Relationship.** There are two types of these, plain subjectival relationship and subjectival possessive relationship. In the first case, the subject of the subordinate verb is the antecedent, in the second it is something belonging to the antecedent. In each case the relative clause is introduced by the relative concord agreeing with the antecedent, whether expressed or understood.

Plain Subjectival Relationship (English: who, which):

Amakhwenkwe asebenzayo afumana imali kwa nawo. (The boys who work also get money.)

Izinja ezikhonkotha ebusuku zothusa amasela. (The dogs which bark at night frighten the thieves.)

Umgquba ogalelwa ehlotyeni utshisa izityalo. (The manure applied in summer, burns the plants.)

Subjectival Possessive Relationship (English: of whom, whose, of which):

In this case, the direct relative concord agreeing with the antecedent, is prefixed to the noun indicating the possessee, the latter being shorn of its initial vowel. It should be noted that while the relative predicate is participial in form an indicative subjectival concord is used with it. The noun indicating the possessee may or may not be followed by a possessive representing the antecedent:

Umfazi ogwada lakhe liphelile ubiza amakhwenkwe. (The woman whose snuff is finished is calling the boys.)

Umntu ozenzo zakhe zibi uthiywa ngabantu bonke. (A person whose deeds are bad is hated by everyone.)

Laa ndoda ibuso bunamaqhakuva ivela phi na? (Where does that yonder man, whose face has pimples, come from?)

The Relative of Indirect Relationship

Included under this heading are all the oblique cases of relative clause construction in Xhosa, and these may be classified as (a) objectival and (b) adverbial. In each of these cases, the relative

¹ Revise Lesson 17.

concord introducing the clause, represents the subject of the subordinate verb. It should, however, be noted that the relative concord used in indirect relationship differs from that used in direct relationship in the 3rd person (class 1) singular form, which is *a-* instead of the direct relative concord *o-*.

Direct (Subjectival):

Umntu omthandayo nguMzamo. (The person who likes him is Mzamo.)

Indirect (Objectival):

Umtu amthandayo nguMzamo. (The person whom he likes is Mzamo.)

(a) **Objectival Relationship.** There are two types, plain objectival and objectival possessive relationship.

- (i) **Plain Objectival Relationship** (English: whom, which, what). When the antecedent is, in effect, object of the relative predicate, the indirect relative concord, agreeing with the subject of the relative predicate, is used, the concord with the antecedent being made by means of the objectival concord with the subordinate predicate, or by means of a pronoun representing the object, if the verb is one which takes two objects:

Amasimi endiwalimayo ngala. (These are the fields I plough.)

Iinkomo endizithengisayo zezi. (These are the cattle which I am selling.)

Indlu aza kuyithenga yileya. (The house which he is going to buy is that one yonder.)

Imoto ayithandayo yiFord. (The car which he likes is the Ford car.)

- (ii) **Objectival Possessive Relationship** (English: of whom, whose, of which). In this case, the concord with the antecedent is made by means of the representative possessive stem concordially linked to the object of the subordinate verb:

Umntu ezat[hisa indlu yakhe izigebenga naanku. (Here is the person whose house the robbers burnt.)

Naantso inkosazana esibe amacici ayo isicaka. (There is the young woman whose ear-rings the servant has stolen.)

The difference in the following examples is effected by differentiating the tone and vowel length of the initial vowel of the relative concord. The second example in each case has a high-toned long *a-*:

abantu ababuzayo (people who inquire)

abantu ababuzayo (people whom he questions)

and

abantu ababuzayo (people who inquired)

abantu ababuzayo (people whom he questioned).

(b) **Adverbial Relationship.** There are various types of adverbial relationship into which the subordinate verb may be brought in relative construction. The main types are: (i) Locative, (ii) Conjunctive, (iii) Instrumental, (iv) Agentive, (v) Manner-comparison, and (vi) Positional.

While the relative concord, agreeing with the subject of the relative predicate, introduces the clause, the concord with the antecedent, in each case, is expressed, after the subordinate verb, by the adverb (locative, instrumental, etc., as the case may be), formed from the pronoun representing the antecedent. Here again, there are two types, the plain and the possessive, with each adverbial relationship. The possessive relationship is indicated (as in the case of the objectival possessive) by employing the possessive stem with concord agreeing with the noun from which the adverb has been formed.

- (i) **Locative Relationship** (English: to whom, to which, on whom, on which, from which, from whom, whence, in whom, in which, out of which, out of whom, whither, etc.):

Indlu endangena kuyo yeyokuqala. (The house into which I entered is the first one.)

Ilizwe endavela kulo alinangcalulo phakathi kwabaMhlophe nabaNtsundu. The country from which I come has no discrimination between the White and the Black.)

Iintaba abaya kugqitha kuzo ziyoyikeka. (The mountains among which they shall pass are fearful.)

- (ii) **Conjunctive Relationship** (English: with whom, with which):

Umntu endathetha naye nguMzamo. (The person with whom I spoke is Mzamo.)

Imali endinayo apha kum, likhulu leeponti. (The money I have (with which I am) with me is one hundred pounds.)

Icephe enditya ngalo lelesilivere. (The spoon with which I eat is (made) of silver.)

- (iii) **Instrumental Relationship** (English: by, by means of, with, concerning, of whom or which):

Ingcambu endenza ngayo iyeza lesisu yiyo le. (Here is the root with which I make the stomach medicine.)

Amafutha ekuhanjiswa ngawo imoto avela eMelika. (The oil by which cars are motivated, comes from America.)

Indlela uloliwe ahamba ngayo yenziwe ngentsimbi. (The path along which the train moves is made of iron.)

- (iv) **Agentive Relationship** (English: by whom, by which). This occurs in Xhosa when the subordinate verb is passive and in oblique relationship to the antecedent. In such cases, the antecedent is represented by the copulative form of its pronoun after the passive subordinate verb.

Into endahlutshwa yiyo eluhambeni lwam sisisu. (The thing by which I was worried in my travels is the stomach.)

Umntu ooyiswa nguye nguMzamo. (The person by whom he was defeated is Mzamo.)

Intetho endicaphukiswe yiyo yile kaHoffman. (The speech by which I was annoyed is Hoffman's.)

(v) Manner-comparison Relationship (English: like whom, like which, the same size as whom, as big as which):

Umntu afunde njengaye uMzamo nguMatebese. (The person as much as whom Mzamo is learned is Matebese.)

Umntwana angangaye ngumntwana kaVan der Merwe. (The child as big as whom he is, is Van der Merwe's child.)

Inja ejenga le ukuluma ndayigqibela emaXhoseni. (A dog which bites as much as this one, I last saw in Xhosa territory.)

(vi) Positional Relationship (English: under whom, under which, near whom/which, in front of which/whom, outside which, over whom/which, etc.):

Incwadi, endibalela phezu kwayo, ikrazukile. (The book on top of which I write, is torn.)

Ivenkile, ezaye zizimela ngemva kwayo izigebenga, ivaliwe. (The shop behind which the robbers used to hide is closed.)

Laa mnchunube, indlela egqitha ngaphantsi kwawo, uneenyoka. (That yonder willow tree, under which the path passes, has snakes.)

The Use of the Enclitic Formative -yo

In relative clauses, the verb is sometimes closed by an enclitic *yo*. The rules governing the use of *-yo* are as follows:

a. Positive Conjugation

(i) Present tenses:

In the Simple and Progressive implications, *-yo* is always suffixed if there is no object or adjunct following the relative verb:

Imoto endiyithandayo yiFord. (The car which I like is the Ford.)

Iilwimi ezisandoyisayo sisiNgesi kunye nesiBulu. (The languages which still defeat me are English and Afrikaans.)

If there is an object or adjunct following the relative verb, *-yo* is usually omitted:

Imoto endisayithanda kunene yiFord. (The car which I still like indeed is the Ford.)

Amakhwenkwe atyela abantwana ukutya kwabo ndiwathiyile.
(I hate the boys who deprive (other) children of their food.)

In the Exclusive implication, -yo is never suffixed:

Umdlalo esendiwuthanda kunene ngugquphu. (The game which I now like indeed is skipping the rope.)

In the Potential mood, -yo may either be omitted or suffixed:

Imifanekiso esesingayizoba yeyezinambuzane. (The pictures which we can draw are those of insects.)

(2) Future tenses:

-Yo is never suffixed with future tenses:

Igazi eliza kuphalalela ilize lelomninawa wam. (The blood that is going to be spilled for nothing is my younger brother's.)

Umntu oya koyiswa kuni uya kubethwa. (The one who will be defeated among you will be thrashed.)

(3) Immediate Past tenses:

With immediate past tenses and present perfect tenses,¹ when the normal perfect stem is used, -yo may either be used or omitted:

Umntu osifiyileyo nguMzamo. (The person who has left us (died) is Mzamo.)

Indoda eleleyo ililifa labavukileyo. (The man who is asleep is the legacy of the ones who are awake.)

It should be noted that -yo is never used with contracted perfect stems.²

(4) Remote Past tenses:

The case of remote past tenses is treated as that of present tenses:

Imoto endayithandayo yiFord. (The car which I admired was the Ford.)

Umntu endambetha entloko nguMzamo. (The person whom I cheated (lit., whom I hit on the head) is Mzamo.)

B. Negative Conjugation

(1) Present tenses:

In the Simple implication, when there is no adjunct, -yo is usually affixed; it may, however, be omitted, in which case a very specialized type of meaning is given:

Inkwenkwe endingayaziyo ndiya yibetha. (The boy whom I do not know, I thrash.)

Umntu endingambethi yinkosikazi yam. (The person I never thrash is my wife.)

¹ See Stative verbs, Lesson 8.

² Perfect stems are contracted when followed by an object or adjunct.

In the Progressive implication, the rule is as for the positive:
Iilwimi ezingasandoyisiyo sisiNgesi kunye nesiBulu. (The languages which no longer defeat me are English and Afrikaans.)

In the Exclusive implication, -yo is never suffixed:
Umdlalo endingekawuthandi ngugquphu. (The game which I have not yet liked is skipping the rope.)

In the negative of the Potential mood, -yo is never used:
Imifanekiso endingekayizobi yeyezinambuzane. (The pictures which I cannot draw are those of insects.)

(2) With Future tenses, -yo may not be suffixed:

Igazi elingazi kuphalalela ilize lelomninawa wam. (The blood which is not going to be spilled for nothing is my younger brother's.)

(3) With tenses containing a perfect stem, -yo is omitted:

Indoda engalele iya kuphumelela. (The man who is not asleep will succeed.)

(4) With the Past Negative ending in -anga, -yo is never suffixed:

Intetho endingayivanga yeyokugqibela. (The talk I did not hear is the final one.)

LESSON 25

THE SYNTAX OF THE PREDICATIVE

Subjectival and Objectival Concords:

When a subjectival concord is used in forming a predicate, that concord always precedes the verb stem or the stem part of the copulative. The subjectival concord may immediately precede the stem, or auxiliaries may come between it and the stem, e.g.

Ndisela amanzi. (I drink water.)

Ndiya sela. (I am drinking.)

Ndiza kusela amanzi. (I am going to drink water.)

Sendihamba. (I now walk.)

Ndisatya. (I am still eating.)

Andityi. (I am not eating.)

Ndiyindoda. (I am a man.)

The objectival concord, on the other hand, can occupy no other position than that immediately preceding the verb stem, e.g.

Ndiya babona. (I see them.)

Ndiza kubabona. (I am going to see them.)

Sendibabonile. (I have now seen them.)

Ndisamfuna kwa khona. (I still want him.)

Sequence of Predicates, Consecutive Construction

In consecutive construction involving a sequence of present tenses, the first predicate is placed in the required tense, while all succeeding predicates are placed in the present-future subjunctive tense:

Nditya ndigqibe. (I eat and finish.)

Yiya uxelele inkosi okokuba uyihlo uyagula. (Go and tell the king/chief that your father is ill.)

Sisatya sihluthe okwa ngoku. (For the time being, we still eat and be satisfied.)

Abantwana abahamba isikolo baya funda, batye, bavume iingoma, batyale neentyatyambo kwizitiya zasesikolweni. (Schoolchildren study, eat, sing songs and plant flowers in the school gardens.)

Two verbs in the imperative cannot follow one another. The first is always in the imperative but the second must be in the subjunctive present-future tense:

Yiza usele la manzi ukuze luphele unxano lwakho. (Come and drink this water in order that your thirst may be quenched.)

Hamba uhlambe kasixhenxe eYordani. (Go and wash seven times in the river Jordan.)

A sequence of verbs in the long form of the present tense simple implication is found:

Baya tya, baya sela, baya duda, baya vuma. (They are eating, drinking, dancing and singing.)

All potential mood tenses are followed in sequence by the present-future subjunctive:

Ndingafika ndimbethe mna. (I can arrive and hit him.)

Ndibe ndingafika ndimbethe. (I could hit him on arrival.)

Ndaye ndingafika ndimbethe. (I could have hit him on arrival.)

Future tenses are normally followed by the present-future subjunctive:

Ndiya kuvuka nditye. (I shall wake up and eat or shall eat when I wake up.)

Siya kumbetha sibaleke. (We shall hit her and run away.)

When purpose is implied, the future indicative is followed by the future subjunctive and then by the present-future subjunctive:

Ndiya kuvuka ndiye kuhlamba, ndinxibe, nditye (I shall wake up and go and wash (myself) and dress up and eat.)

In the immediate and remote past tenses, the short form of the simple implication is followed by the past subjunctive:

Bavuke kusasa, batya bahamba. (They woke up in the morning and ate and went away.)

Satya sahlutha. (We ate and were satisfied.)

Bambetha bamtyhaphaza amehlo uZandile. (They hit Zandile and hurt his eyes.)

In negative sequence, tenses may follow one another without alteration:

Iintaka azilimi, azityali, azivuni kodwa ziyatya zihluthe. (The birds do not plough or plant or reap; but they eat and be satisfied.)

Andiyi kulesa ncwadi, andiyi kujonga mntu, andiyi kuthetha namntu. (I shall read no letter nor look at nor talk to any one.)

When a positive tense is succeeded by a negative tense, the latter may be placed in the subjunctive, or else *kodwa* may be placed between them and the ordinary construction used:

Nisebenza ningagqibi. (You work and do not finish.)

Bafunda bangabali kwesiya sikolo. (In that school they learn and do not write.)

Niya sebenza kodwa anityebi. (You are working but you do not become rich.)

Niya cela kodwa aniphiwa. (You ask but you are not given.)

The Long and the Short Forms of the Verb

The following are the rules governing the use of the long and the short forms of the verb in the present and perfect tenses:

Rule I. When the verb ends the sentence, or more particularly when it has no expressed substantival object or descriptive extension following it, the long form is used, with or without an objectival concord, according as to whether an object is implied or not:

Present: *Baya sela.* (They are drinking.)

Ndiya busela. (I drink it.)

Umnumzana uya sela. (The gentleman drinks.)

Perfect: *Batyile.* (They have eaten.)

Sibuselile. (We have drunk it.)

Umnumzana ugqibile. (The gentleman has finished.)

Rule II: When the verb is followed by an indefinite object, the short form is used with no objectival concord, e.g.

Present: *Sisela utywala.* (We drink beer.)

Udiliza udonga. (He is breaking down a wall.)

Perfect: *Sisele utywala.* (We have drunk beer.)

Udilize udonga. (He has broken down a wall.)

Rule III: When the verb is followed by a definite object, the long form is used together with the objectival concord, e.g.

Present: *Baya busela utywala.* (They drink the beer.)

Uya ludiliza udonga. (He breaks down the wall.)

Perfect: *Babuselile utywala.* (They have drunk the beer.)

Uludilizile udonga. (He has broken down the wall.)

The object is sometimes expressed by a pronoun instead of a noun:

Present: *Ndiya yifuna leyo.* (I want that one.)

Ndiya boyika bonke. (I fear them all.)

Perfect: *Unithiyile nina.* (He hates you.)

Ndizifumene ezam. (I have found mine.)

Aphelile amakhulu. (The big ones are finished.)

Rule IV: When the verb is followed by an adverb, locative or otherwise, the short form is used, with or without objectival concord or substantival object, e.g.

Uthetha kamnandi. (He speaks pleasantly.)

Bawugqibe phezolo umsebenzi wabo. (They finished their work yesterday.)

Bambethe kunene uMzamo. (They thrashed Mzamo thoroughly.)

Uyiqhuba kakuhle imoto. (You have driven the car well.)

Silufumane emlanjeni udongwe olumhlophe. (We found the white clay at the river.)

Rule V: When the verb is followed by a present participial tense, the short form is used with or without the objectival concord or substantival object, e.g.

Uhamba eqhwalela. (He walks limping.)

Ndimfumane esitya. (I found him eating.)

Rule VI: The enclitics which draw the penultimate length forward, viz. *ke*, *phi?* *ni?* etc. may only be used with the short form of the verb, e.g.

Ndithi ke mna musa ukumoyika. (I say, do not fear him.)

Uvela phi na? (Where do you come from?)

Bathi ni na? (What do they say?)

Rule VII: When the verb is followed by the infinitive, the short form is usually used:

Ndingwenela ukumbona. (I wish to see him.)

Bafuna ukufunda isiXhosa. (They want to learn Xhosa.)

Ndifumene ucingo. (I have received a telegram.)

LESSON 26

THE SYNTAX OF THE DESCRIPTIVE

This Lesson deals with adverbial constructions. **The Syntactical use of the Locative:** In addition to the examples given in the different lessons in this book, the following examples of the locative

adverb, and of the relative and descriptive possessives formed therefrom, show the diversity of meaning possible of conveyance in Xhosa:

Ndibona inqholowa emasimini. (I see wheat in the fields.)

Ndibona inqholowa esemasimini. (I see the what which is in the fields.)

Ndibone inqholowa yaseMelika. (I have seen American wheat.)

Incha emlanjeni inde. (The grass in the river is tall.)

Incha esemlanjeni inde. (The grass which is in the river is tall.)

Incha yasemlanjeni inde. (The river-grass is tall.)

Locative adverbial phrases:

Ndiza kumbona ekutshoneni kwelanga. (I am going to see her at sunset.)

Ekufikeni kwam ndamfumana egula. (When I arrived, I found her sick.)

Ndiza kuthetha nawe ngemva kwemizuzu emihlanu. (I am going to talk to you after five minutes.)

Kumaxeja akudala saye sifuye imihlambi yeegufa. (In the olden days we kept flocks of sheep.)

Ndiza kukubona na ngaphambi kokuba ndihambe. (Shall I see you before I go?)

Locatives governing concord:

Locatives and adverbs may govern concord in a Xhosa sentence, as subject or object.¹ In all such cases, the concords used are either *ku-* or *kwa-*:

KwaKomani kusekudeni nasekhaya. (Queenstown is far from home.)

Kum kusekudeni kunene, kuba andiqhelanga kuhamba. (To me, it is far indeed because I am not used to walking.)

Ngaphandle kuyabanda namhla. (It is cold outside to-day.)

Egumbini lokutyela kufufu kamnandi. (In the dining-room it is pleasantly warm.)

Ebuhlanti kuzele udaka. (In the cattle fold, there is much mud.)

Descriptive clauses of place:

These clauses are usually introduced by the adverb *apho* (where) and usually closed by the adverb *khona* (there):

Niya kundifumana apho ndihlala khona. (You will find me where I live.)

Descriptive clauses of time are introduced by a variety of conjunctives:

Xesikweni (when):

Xesijweni nifuna iti, nixelele umaa. (When you want tea, you should tell my mother.)

¹ See footnote, on *pha-* commencing adverbs, in Lesson 12.

Mhlana (on the day when):

Mhlana watya iziqhamo zawo uya kufa. (The day you eat its fruits, you will die.)

Oko (when):

Oko ndibe ndingumntwana, ndibe ndicinga ngokomntwana.
(When I was a child, I thought as a child.)

Xa (when):

Xa ndiqwalasela ingxangxasi yeVictoria, ndiziva ndizala uvuyo.
(When I look steadfastly at the Victoria Falls, I feel full of happiness.)

Descriptive clauses of reason are introduced by the conjunction *kuba*, *ngokuba*, or *ngakuba*:

Ndimbulela kuba endithengisele imoto yam. (I thank him because he has sold my car for me.)

Ndiya vuya ngokuba nimfumene unyana wam. (I am happy because you have found my son.)

Inkqubela phambili asiyifumani ngakuba simonela abanye.
(Progress is not achieved by being jealous of the achievements of others.)

Adverbial clauses of concession are introduced by one or other of several conjunctives commencing in *na-*, e.g. *nangona* (although), *nakuba* < (*na-* + *kuba*) (although), *nokuba* < (*na-* + *ukuba*) (even if, although):

Ndimoyisile nangona endenzakalisile elisweni. (I defeated him although he hurt me on the eye.)

Nakuba engunyana wakhe wokuqala, akanakulifumana ilifa likayise kuba ulinxila. (Although he is his eldest son, he will not inherit anything from his father because he is a drunkard.)

Nokuba umfundi engayithandi ititshala yakhe unyanzelekile okokuba ayihlonele. (Even if a student does not like his teacher he is obliged to respect him.)

Descriptive clauses of purpose. The usual conjunctives introducing these clauses are *ukuba*, *ukuze*, *ukude* and the subordinate verb is in the subjunctive mood:

Abantwana bethu sibafundisela ukuba bahlonele abazali babo.
(We teach our children in order that they should respect their parents.)

Ndithenge imazi yenkomo ukuze usapho lwam lufumane ubisi. (I have bought a cow in order that my dependants should get milk.)

Ititshala zithetha ixesha elide ukude abantwana baziphulaphule.
(Teachers talk for a long time in order that the children should understand them.)

The Conjunctive *de* (in order that) is used in much the same way:

Hamba uye kuthenga inyama de ndenzele uyihlo ukutya. (Go and buy meat in order that I may prepare food for your father.)

Khawuleza uze kundibalisela ibali labaThembu de intliziyo yam yonwabe. (Come quickly and narrate to me the story of the Thembu in order that my heart may rejoice.)

The Conjunctive *hleze*, followed by the subjunctive, introduces negative purpose, with the meaning 'lest':

Ndifundise bawo iindlela zobulumko hleze ilizwe lindohlwaye. (Teach me, O father, the ways of wisdom lest the world should punish me.)

Gcinani imithetho yesizwe hleze iminyanya iniqumbele. (Keep the laws of the tribe lest the ancestral spirits should be angry with you.)

Conditional Construction

In this construction the indicative, potential and participial moods may be used in accordance with the requirements of the conjunctive employed. In the main, however, conditional clauses are concerned with the participial mood. In regard to this, we find three types of condition: (i) simple condition, (ii) condition involving doubt, and (iii) unfulfilled past condition. There are always two clauses in conditional propositions, the main statement called the apodosis, and the conditional descriptive clause, called the protasis. **Simple condition.** In straightforward sentences expressing present or future condition, the protasis is introduced by the conjunction *xa* taking the participial, while the apodosis is in the indicative:

Xa ndibafuna baya zimela. (If I want them, they hide.)

Xa umntu etshayela kuqhuma uthuli. (When one sweeps, dust rises.)

Xa ndisitya umnqhušo onke amaxeša ndiphathwa sisisu. (If I eat samp at all times, I suffer from stomach-ache.)

Xa nigalela umgquba omninzi ezitiyeni zenu niya kufumana imifuno emininzi. (If you put much manure in your gardens, you will get much vegetables.)

When the tense in the apodosis is present, the clause is rather one of time than condition, e.g.

Xa ndisitya baya zimela. (When I eat, they hide.)

Condition involving doubt. In conditional construction involving doubt or inexpectancy of fulfilment in present or future time, there are two main types of construction:

- (i) Apodosis introduced by the optative conjunctive *nge*,¹ etc., followed by the participial mood, with the protasis in the indicative mood introduced by *ukuba*:

Nge ehlala ukuba ndiya funa. (He would stay if I wanted him to.)

Nge ndihamba ukuba imali ikho. (I would be going if there was money (fare).)

Nge befuduka ukuba unina akaguli. (They would be changing residence if their mother was not sick.)

- (ii) Apodosis potential; with the protasis participial potential introduced by *xa*:

Ndingambetha, xa ungandinika ikhulu leeponti. I would thrash him if you would give me a hundred pounds.)

Akangoyisi, xa engayeka imithetho yocalulo. (He would not win, if he would leave off discriminatory laws.)

Unfulfilled Past Condition. For this there are several constructions possible, but their variance mainly concerns the apodosis, which may be introduced by the conjunctive *ngebe* or *nge*. The protasis, however, is always introduced by *okokuba* or *ukuba*, and generally followed by the participial.

- (i) Apodosis optative:

Ukuba ebendixelele, ngebe ndimnikile imali yakhe. (If he had told me, I would have given him his money.)

Ukuba ibe indim, nge ndimbethile. (If it had been myself, I would have thrashed him.)

Ukuba ebendibuzile ngebe ndimxelele. (If he had asked me, I would have told him.)

- (ii) Apodosis potential:

Ngebe ndingahambi ukuba uyandithembisa. (I would not go, if you would promise me.)

Nge ndingabuseli utywala ukuba ubundinika iti. (I would not drink beer, if you were giving me tea.)

Alternatively, the potential may be used in the protasis, e.g.

Nge ndayiqhuba ukuba waye ungandivumela. (I would have driven it, if you could have allowed me.)

Nge basifunda ukuba waye ungabafundisa. (They would have learnt it, if you could have taught them.)

¹ It is possible that this is a colloquial form of *nga*.

VOCABULARY

A

aaba, dem. pr., these.
aabaa/aabaya, dem. pr., those yonder.
aabo, dem. pr., those.
aakha, v., build.
-Afrika, i-, n. 5., Africa.
-Afrika, um-, n. 1., an African
ahlukana, v., part with (always used with *na*-).
-akhiwo, is-, n. 4., a building.
alatha, v., point to, point at.
aluka, v., be circumcized, go to seclusion.
alusa, v., herd, circumcize.
-alusi, um-, n. 1., shepherd.
-amvila, ulw-, n. 6., a sting.
anda, v., increase, expand.
-andla, is-, n. 4., hand.
-andlalo, um-, n. 2., a bed, a mat.
anela, v., suffice.
-anuse, is-, n. 4., diviner.
apha, adv., here.
apho, adv., there.
aphuka, v., be broken.
aphula, v., break.
azi, v., know.
-azi, is-, n. 4., one who knows.
-aziso, is-, n. 4., notice, announcement.

B

baba, v., fly, flutter.
babisa, v., caus. ensnare.
-badi, i-, n. 3, springbok, butterfly.
baka, v., bake.
bala, v., write.
-balela, im-, n. 5, drought.
-bali, im-, n. 5, tale, story.
-batyi, i-, n. 5, coat, jacket.
-Bayi, i-, n. 3, the Bay, Port Elizabeth.
-bedi, i-, n. 5, a bed.
-bekile, i-, n. 5, a tin container, mug.
-belu, u-, n. 6, something yellow.
-bewu, im-, n. 5, seed.
bitya, v., be lean.
-biza, im-, n. 5, a pot.

-blakfesi, i-, n. 5, breakfast.
-blawuzi, i-, n. 5, blouse.
-bobo, i-, n. 3, a tube, a channel.
-bokhwe, i-, n. 5, a goat.
-bona, um-, n. 2, maize.
bota, v., greeting, salute.
-botyi, im-, n. 5, bean.
-bovane, im-, n. 5, a small brown ant.
-bozo, isi-, n. 4, eight.
buba, v., die, perish.
-Bulu, i-, n. 3, a Dutchman, an Afrikaner.
-Bulu, isi-, n. 4, Dutch, Afrikaans.
-bulukhwe, i-, n. 5, a pair of trousers.
bunga, v., conspire, meet in council.

B

ba, v., be.
babala, v., do spontaneously.
bala, v., count.
-bala, i-, n. 3, colour, hue, spot.
-bala, um-, n. 2, shin bone.
-bali, i-, n. 3, story, narration.
balisela, v. appl. of caus., narrate to, give account of.
baleka, v., run away, flee from, run.
-balo, isi-, n. 4, arithmetic exercise.
-balo, u-, n. 6, census.
baluleka, v., be important, distinguished, be notable.
bamba, v., catch, touch, arrest.
-bambo, u-, n. 6, rib.
banda, v., be cold.
-bane, isi-, n. 4, lamp, candle.
-bani, u-, n. la., who?
-banzi, rel., wide, broad.
-banzi, ubu-, n. 7, width, breadth.
basa, v., kindle or make fire.
-Baje, um-, n. 2, the Bashee River.
-bawo, u-, n. la., my or our father.
-bawokazi, u-, n. la., my or our paternal uncle.
-bawokhulu, u-, n. la., my or our grandfather.
beka, v., place, honour, respect.
-bele, ubu-, n. 7, kindness.

-*bele*, *izi*-, n. 4, acts or feelings of affection.
βetha, v., beat, play musical instrument, defeat.
-βethe, *um*-, n. 2, dew.
βethu < *βa* + *ithu*, interj., fellow men.
-βi, adj., ugly, bad, wicked, tasteless.
-βi, *ubu*-, n. 7, ugliness, badness, etc.
-βi, *isi*-, n. 4, mote, pl. rubbish.
-βiliso, *isi*-, n. 4, baking powder.
-βini, adj., two.
βiza, v., call.
-βo, poss. st., their.
-βoko, *um*-, n. 2, trunk, proboscis.
βola, v., rot, decompose.
-βomvu, rel., red, brown.
-βomvu, *ubu*-, n. 7, redness.
βona, v., see.
βona, abs. pr., they.
βopha, v., tie.
-βovu, *ubu*-, n. 7, puss.
-βoya, *u*-, n. 7, wool.
-βuhlungu, rel., painful.
βulala, v., kill.
βulela, v., thank.
βulisa, v., greet.
βuna, v., droop, wither.
βuya, v. def., again.
βuza, v., ask, inquire.
-βuzo, *um*-, n. 2, question.

C

cacisa, v., explain.
-caka, *isi*-, n. 4, servant.
calula, v., distinguish between, discriminate.
-camba, *isi*-, n. 4, carpet.
canda, v., split, chop, crack, survey.
-cango, *u*-, n. 6, door.
caphukisa, v. caus., annoy.
-cawa, *i*-, n. 5, church, Sunday.
cebisa, v., advise.
-cebisi, *um*-, n. 1, adviser.
cela, v., ask.
-cephe, *i*-, n. 3, spoon.
-cha, *in*-, n. 5, grass.
chaza, v., straighten out, comb, explain incise.
cheβa, v., shear.
chitha, v., spill, spend.
chopha, v., perch.
-chopho, *ubu*-, n. 7, brain.
chucha, v., cut holes in.

-chuka, *in*-, n. 5, brown hyena (used to translate a wolf).
-chula, *um*-, n. 2, fork.
-chunchu, *in*-, n. 5, honey sucker.
chwechwa, v., walk tip-toe.
chweli, *um*-, n. 2, carpenter.
-cici, *i*-, n. 3, ear-ring.
-ciko, *i*-, n. 3, expert singer or speaker.
-ciko, *isi*-, n. 4, lid.
cima, v., extinguish.
-cindi, *in*-, n. 5, nectar.
cinga, v., think.
-cingo, *u*-, n. 6, wire, telephone, telegram.
-ciniba, *in*-, n. 5, ostrich.
coceka, v., be pure.
cubuka, v., be drowsy or heavy.
cubula, v., make sleepy or lethargic.
-cuba, *i*-, n. 3, tobacco.
-cuba, *isi*-, n. 4, tobacco plot.
cula, v., sing.
-cwadi, *in*-, n. 5, book or letter.

D

-daba, *in*-, n. 5, piece of news.
dada, v., float or swim.
-dade, *u*-, n. la., sister.
-dadewaβo, *u*-, n. la., his or her sister.
-dadewethu, *u*-, n. la., my or our sister.
-dadewenu, *u*-, n. la., your sister.
-daka, *u*-, n. 6, mud.
-daka, *um*-, dark-skinned person.
-dala, adj., old, stale.
dala, v. create.
-Dali, *um*-, n. 1, Creator.
-dalwa, *isi*-, n. 4, creature.
-dawo, *in*-, n. 5, place, or point of discussion.
de, conj., in order that.
-de, adj., tall, long.
-de, *ubu*-, n. 7, height, tallness, length.
-debe, *in*-, n. 5, cup, ladle, half-split calabash.
-dendeleko, *isi*-, n. 4, basin.
-denge, *isi*-, n. 4, fool.
-denge, *ubu*-, n. 7, foolishness.
dibana, v., meet.
dida, v., confuse.
-didi, *u*-, n. 6, class, rank.
-Dike, *i*-, n. 3, Alice, also a lake.
-dikidiki, rel., tepid, luke warm.
dilika, v., fall into ruins.
-diliya, *isi*-, n. 4, vineyard.

diliza, v., demolish, break down.
-dinala, i-, n. 3, dinner.
-dlakadlaka, i-, n. 3, one clothed in tatters.
dlala, v., play.
-dlebe, in-, n. 5, ear.
-dlela, in-, n. 5, path, road.
-dlele, isi-, n. 4, cheek.
-dlo, isi-, n. 4, meal, feast.
-dlovu, in-, n. 5, elephant.
-dlu, in-, n. 5, house.
-doda, ubu-, n. 7, manliness.
-doda, in-, n. 5, man.
-dolophu, i-, n. 5, town, city.
-donga, u-, n. 6, wall, embankment, river bank.
-dongwe, u-, n. 6, clay.
dubula, v., shoot, bloom.
duda, v., dance.
-dudo, um-, n. 2, dance.
-dudu, isi-, n. 4, thin porridge, gruel.
-duli, in-, n. 5, hill.
-duli, u-, n. 6, bridal party.
-dumzela, u-, n. la., telephone.
-dwa, quant. pr., alone, only.
-dyasi, i-, n. 5, overcoat.
-dyebo, in-, n. 5, riches, abundant harvest.
-dyokhwe, i-, n. 5, yoke.
-dyooloba, in-, n. 5, rubber.
dyududyudu, ama-, n. 3, hasty actions.
-dyukudyuku, i-, n. 3, something soft and flabby.
-Dyunivesiti, i-, n. 5, University.
dzu, ideo., of being straight.

E

eli, dem. pr., this one.
eliya/elaa, dem. pr., that yonder one.
elo, dem. pr., that one.
emva, adv., behind, after.
e nkosi, interj., thank you.
enza, v., do, make.
enzakala, v., be hurt.
enzakalisa, v. caus., injure.
esi, dem. pr., this.
esiya/esaa, dem. pr., that yonder one.
eso, dem. pr., that.
ewe, interj., yes.
ezi, dem. pr., these.
eziya/ezaa, dem. pr., those yonder.
ezo, dem. pr., those.

F

fa, v., die.
-fa, ili-, n. 3, legacy.
faka, v., put into.
-fama, im-, n. 5, blind person.
-fana, um-, n. 1, youth.
-fanekiso, um-, n. 2, picture.
-fazi, um-, n. 1, woman.
-fazi, isi-, n. 4., women's characteristics.
fefa, v., sprinkle.
-fele, u-, n. 6., leather, hide.
-fene, im-, n. 5, baboon.
-festile, i-, n. 5., window.
fika, v., arrive.
-fo, um-, n. 1, fellow.
-fo, isi-, n. 4., disease.
-folokwe, i-, n. 5., fork.
-fu, ili-, n. 3, cloud.
-fuba, isi-, n. chest, chest disease.
-fudo, u-, n. 6, tortoise.
fundumala, v., be warm.
fumana, v., find, come upon, obtain.
funa, v., want, seek.
funda, v., learn, study.
-fundi, um-, n. 1, student.
fundisa, v. caus., teach.
-fundisi, um-, n. 1, teacher, minister.
-fundisi, ubu-, n. 7, ministry.
-funo, um-, n. 2, edible plant of vegetable species.
-fundo, im-, n. 5, learning, education.
-fuphi, adj., short.
-fusa, um-, n. 2, dark-brown animal.
-futha, ama-, n. 3, fat, oil, grease.
-futshane, adj., short.
fuya, v., rear, breed.

G

-gaba, i-, n. 3, hoe.
-gaga, u-, n. 6, dried goat skin.
galela, v., pour.
-gama, i-, n. 3, name.
-gangamja, in-, n. 5., one in high position.
gawula, v., cut down.
-gazi, i-, n. 3, blood.
-gca, um-, n. 2, straight line, file, row.
gcada, v., roast, fry.
gcagca, v., elope.
-gcalulo, in-, n. 5, discrimination.
-gcambu, in-, n. 5, root.
-gcawu, isi-, n. 4, spider.

-gcelo, *in-*, n. 5, request, petition.
 gcina, *v.*, keep.
 gcoba, *v.*, be happy.
 -gcongconi, *in-*, n. 5, mosquito.
 -gcume, *i-*, n. 3, thicket.
 -gcwele, *in-*, n. 5, a holy one.
 -gebenga, *isi-*, n. 4, highwayman.
 geza, *v.*, be mad.
 -geza, *ubu-*, n. 7, madness.
 gibisela, *v.* throw.
 -gidi, *i-*, n. 3, very large number, myriad, million.
 -gidi, *isi-*, n. 4, very large number, myriad, million.
 -glasi, *i-*, n. 5, glass.
 goba, *v.*, bend.
 goduka, *v.*, go home.
 -gogogo, *-i*, n. 3, paraffin tin.
 -goma, *in-*, n. 5, song.
 -gongoma, *in-*, n. 5, a point of discussion.
 -gonyama, *in-*, n. 5, lion.
 -gqabi, *i-*, n. 3, leaf.
 -gqakaqa, *in-*, n. 5, smallpox.
 gqebagqeba, *v.*, deal repeated blows.
 -gqequejo, *in-*, n. 5, training.
 -gqi, *ubu-*, n. 7, magic, sorcery.
 -gqiba, *v.*, finish, complete.
 gqibela, *v.*, finish off.
 -Gqibelo, *um-*, n. 2, Saturday.
 -gqibo, *isi-*, n. 4, conclusion.
 -Gqili, *i-*, n. 3, Orange River.
 -gqira, *u-*, n. 1a, doctor, medicine-man.
 gqitha, *v.*, pass, surpass.
 gqoboka, *v.*, become converted, pierced through or ruptured.
 -gqokelela, *in-*, n. 5, miscellaneous.
 gqogqa, *v.*, exterminate, lay siege to.
 -gqondo, *in-*, n. 5, mind, mental capacity.
 -gqongqo, *in-*, n. 5, dry ox-hide.
 -gquba, *um-*, n. 2, farmyard manure.
 -gqubuthelo, *isi-*, n. 4, a cover.
 -gqungquthela, *in-*, n. 5, congress.
 -gquphu, *u-*, n. 1a, skipping over a rope game.
 -gramza, *i-*, n. 3, onion-like plant.
 grenya, *v.*, gnaw.
 grumba, *v.*, dig.
 -gubu, *isi-*, n. 4, calabash.
 -gubo, *um-*, n. 2, meal, powder.
 -gubo, *in-*, n. 5, blanket.
 gudisa, *v.*, preen.
 gula, *v.*, be sick.

-guli, *ubu-*, n. 7, sickness.
 -gumbi, *i-*, n. 3, room.
 -guja, *i-*, n. 3, sheep.
 -Gwa, *ili-*, n. 3, Vaal River.
 -gwada, *i-*, n. 3, snuff.
 -gwala, *i-*, n. 3, coward.
 -gwangqa, *rel.*, bay, light brown.
 -gwangqa, *i-*, n. 3, European, light-skinned person, bay animal.
 -Gwayimani, *u-*, n. 1a, Kwaaيمان (name of ox).
 gwaza, *v.*, stab.
 -gwe, *in-*, n. 5, leopard.
 -gwele, *i-*, n. 3, yeast.
 -gwevu, *in-*, n. 5, a grey-haired man, grey-haired animal.
 -gxa, *ili-*, n. 3, shoulder.
 -gxagxa, *i-*, n. 3, a poor white.
 -gxangxasi, *in-*, n. 5, waterfall.
 -gxazangxaza, *in-*, n. 5, continuous downpour.
 -gxebeka, *i-*, n. 3, wooden spoon.
 -gxelo, *in-*, n. 5, declaration, report.
 gxotha, *v.*, drive away.
 gxugxa, *v.*, be lean.
 -gxoxo, *in-*, n. 5, conversation.

H

-habile, *i-*, n. 5, oats.
 -hadi, *u-*, n. 6, harp, organ, piano.
 -hagu, *i-*, n. 3, pig.
 hamba, *v.*, walk, go away, travel.
 -hamba, *isi-*, *nomoya*, n. 4, wireless.
 hanahanisa, *v.*, play the hypocrite.
 -hase, *i-*, n. 3, horse.
 hayi, *interj.*, no.
 -helegu, *isi-*, n. 4, disaster.
 -hempe, *i-*, n. 5, shirt.
 -hilihili, *i-*, n. 3, roving senseless person.
 hla, *v.*, come down, descend, happen.
 -hla, *um-*, n. 2, day.
 hlaba, *v.*, stab, pierce, slaughter.
 -hlaba, *i-*, n. 3, piercing pain, pain in the lung.
 -hlaba, *um-*, n. 2, soil.
 -hlabathi, *i-*, n. 3, world, sand or soil.
 hlahlamba, *v.*, shout excitedly.
 -hlakulo, *um-*, n. 2, spade.
 hlala, *v.*, live, sit.
 hlamba, *v.*, wash.
 -hlambi, *um-*, n. 2, flock, body of men, herd.

-hlana, *um-*, n. 2, back.
 -hlangu, *isi-*, n. 4, shoe.
 -hlanu, *adj.*, five.
 -hlanti, *ubu-*, n. 7, livestock fold.
 -hlathi, *i-*, n. 3, forest.
 hlawula, *v.*, pay, pay a fine.
 -hlaza, *u-*, n. 6, green vegetation.
 -hle, *adj.*, beautiful, pretty, good, etc.
 -hle, *ubu-*, n. 7, beauty.
 hleka, *v.*, laugh, laugh at.
 -hlelekazi, *um-*, n. 1, respectable person,
 his excellency.
 hlehla, *v.*, step backwards.
 hleze, *conj.*, lest.
 -hlo, *ame-*, n. 3, eyes.
 -hlobo, *i-*, n. 3, summer.
 -hlobo, *u-*, n. 6, kind, type.
 -hlobo, *um-*, n. 1, friend.
 -hlobo, *isi-*, n. 4, friend.
 hlohloza, *v.*, itch.
 hlonela, *v.*, respect.
 -hlu, *ulu-*, n. 6, row, line.
 -hlungu, *ubu-*, n. 7, pain.
 hlupha, *v.*, worry.
 -hluzi, *um-*, broth, soup.
 -hlwa, *uku-*, n. 8, night.
 -hlwempu, *i-*, n. 3, pauper.
 -hlwempu, *ubu-*, n. 7, poverty.
 -hobe, *i-*, n. 3, dove.
 -Hoffman, *u-*, n. 1a, Mr. Hoffman,
 Hoffman.
 homba, *v.*, adorn oneself, dress fine.
 hombisa, *v. caus.*, decorate.
 -hombiso, *isi-*, n. 4, decoration.

I

-inu, *poss. st.*, yours.
 -indla, *ukw-*, n. 8, autumn.
 -ithu, *poss. pr. st.*, our.

J

-ja, *in-*, n. 5, dog.
 jala, *v.*, bristle with anger.
 -Jamani, *i-*, n. 3, a German.
 -Jamani, *isi-*, n. 4, German language.
 -James, *u-*, n. 1a, James.
 -Japani, *i-*, n. 5, Japan.
 -Jane, *u-*, n. 1a, Jane.
 -jezi, *i-*, n. 5, jersey.
 -Jinana, *u-*, n. 1a, Jinana (person's
 name).
 -jini, *in-*, n. 5, engine.
 -John, *u-*, n. 1a, John, Mr. John.

jokisa, *v.*, persist.
 jonga, *v.*, look at.

K

-kabi, *in-*, n. 5, an ox.
 -kakayi, *u-*, n. 6, crown of head.
 kamsinya, *adv.*, quickly.
 kanti, *conj.*, whereas, and yet.
 kanye, *adv.*, exactly, quite, once.
 -Kapa, *i-*, n. 5, Cape Town.
 -kati, *i-*, n. 5, cat.
 -kawuse, *i-*, n. 5, stocking, sox.
 -kcaza, *in-*, n. 5, comb.
 -kcenkce, *in-*, n. 5, corrugated iron.
 -kcitho, *in-*, n. 5, expense.
 -keki, *i-*, n. 5, cake.
 -ketile, *i-*, n. 5, kettle.
 -khabathi, *i-*, n. 5, cupboard.
 khaba, *v.*, kick.
 -khaka, *i-*, n. 3, a shield.
 khala, *v.*, cry.
 khangela, *v.*, look upon.
 -khanya, *uku-*, n. 8, light.
 -khaphetshu, *i-*, n. 3, cabbage.
 khathala, *v.*, tire.
 khawuleza, *v.*, hurry, be quick.
 -khaya, *i-*, n. 3, home.
 -khe, *poss. pr. st.*, his or her.
 -khitshana, *isi-*, n. 4, boat.
 -khitshi, *i-*, n. 5, a kitchen.
 -khiwane, *um-*, n. 2, fig tree.
 -kho, *poss. pr. st.*, thy, your.
 -khohlakala, *v.*, be wicked.
 khokela, *v.*, lead.
 -khokeli, *um-*, n. 2, leader.
 khona, *v.*, exist, be present.
 khona, *adv.*, there.
 khonkotha, *v.*, bark.
 -khonto, *um-*, n. 2, spear.
 khonza, *v.*, serve, do service to.
 -khozo, *u-*, n. 6, seed grain.
 -khuhlane, *um-*, n. 2, a cold, fever,
 illness.
 -khuko, *u-*, n. 6, mat made from grass.
 -khukukazi, *isi-*, n. 4, hen.
 khukhumala, *v.*, swell.
 khula, *v.*, grow.
 -khulu, *adj.*, large, big, great.
 -khulu, *ubu-*, n. 7, greatness.
 -khulu, *i-*, n. 3, a hundred.
 -khuluwa, *um-*, n. 2, elder brother.
 khumbula, *v.*, remember, keep in mind.
 -khuni, *u-*, n. 6, log, firewood.

khupha, v., take out.
khusela, v., shield, protect.
-khuselo, *isi-*, n. 4, protection, curtain, screen.
khwaza, v., shout, call loudly.
khwela, v., ride, climb.
kodwa, conj., but.
-kofu, *i-*, n. 5, coffee.
-koko, *i-*, n. 5, cocoa.
-kolo, *isi-*, n. 4, school.
-Koloni, *i-*, n. 5, Cape Colony.
-Komani, *u-*, n. 1a, Queenstown.
-komityi, *i-*, n. 5, cup.
-komo, *in-*, n. 5, beast.
kona, abs. pr., it.
-konyana, *in-*, n. 5, a calf.
-Koriya, *i-*, n. 5, Korea.
-kosi, *in-*, n. 5, king, chief.
-kosikazi, *in-*, n. 5, wife, queen, lady.
-kotile, *isi-*, n. 4, basin, tin dish.
-kqayi, *in-*, n. 5, bald head.
-kqekeko, *in-*, n. 5, division.
-kqubo, *in-*, n. 5, procedure.
-krakra, rel., bitter, nasty.
-kratfi, *i-*, n. 3, pride, arrogance.
krazuka, v., be torn.
krazula, v., tear.
-krebe, *u-*, n. 1a, a shark.
-krele, *i-*, n. 3, sword.
krōba, v., peep through a hole or opening.
-krwada, rel., raw, unripe, uncivilized.
-krwada, *ubu-*, n. 7, rawness.
krwempa, v., scratch.
kuba, conj., because.
kudala, adv., long ago.
-kuku, *in-*, n. 5, fowl.
kunene, adv., very, really, indeed.
-kunzi, *in-*, n. 5, bull.
kuqala, adv., at the beginning.
kusasa, adv., in the morning.
kutsha, adv., recently, of late.
-kwelite, *isi-*, n. 4, debt.
-kwenkwe, *in-*, n. 5, a boy.
-kwenkwezi, *in-*, n. 5, star.
-kxaso, *in-*, n. 5, support, maintenance.
-kxwaleko, *in-*, n. 5, misfortune, incapacitation.

L

la, dem. pr., these.
-lahle, *i-*, n. 3, coal.

lala, v., sleep.
-lambo, *um-*, n. 2, a river.
-langa, *i-*, n. 3, sun.
-laphu, *i-*, n. 3, rag, piece of cloth.
lawa/laa, dem. pr., those yonder.
lawo/loo, dem. pr., those.
-Lawu, *i-*, n. 3, a Hottentot.
-lawu, *ubu-*, n. 7, sweet-smelling ointment.
le, dem. pr., these.
-le, *um-*, n. 2, soot, lamp black.
-lembu, *ubu-*, n. 7, lichen, algae.
-lenze, *um-*, n. 2, leg.
-lengalenga, *isi-*, n. 4, curtain, something suspended.
lesa, v., read.
leya/laa, dem. pr., that yonder.
leyo/loo, dem. pr., those.
lila, v., cry.
-lilo, *um-*, n. 2, fire.
lima, v., plough, plant.
-limi, *um-*, n. 1, farmer.
-lisela, *um-*, n. 1, young men, the youth.
lo, dem. pr., this.
-lo, poss. pr. st., its.
-lo, *isi-*, n. 4, wild or hurtful animal.
-lwana, *isi-*, n. 4, small animal.
loba, v., catch fish.
-lobi, *um-*, n. 1, fisherman.
-lokhwe, *i-*, n. 5, dress.
-loliwe, *u-*, n. 1a, railway train.
-lolo, *i-*, n. 3, a solitary person.
-lomo, *um-*, n. 2, mouth.
lona, abs. pr., it.
lowo/laa, dem. pr., that yonder.
lowo/loo, dem. pr., that.
-lubelu, rel., yellow, golden.
-luhlaza, rel., green, blue.
-luhlaza, *ubu-*, n. 7, greenness, blueness.
-lula, rel., light, easy.
-lulwane, *i-*, n. 3, bat.
luma, v., bite.
lumka, v., be wise.
-lumki, *isi-*, n. 4, a cunning person.
-lumko, *isi-*, n. 4, a wise man, a sage.
-lumko, *ubu-*, n. 7, wisdom.
lungile, v., right, good, suitable (in immed. past).
lungisa, v., caus., put right, put straight.
-lungisa, *ubu-*, n. 7, righteousness.
-Lungu, *um-*, n. 1, European, white man.

luphala, v., become old.
luphalisa, v. caus., make old.
-lufica, rel., tough, strong.
lwa, v., fight.
-lwandle, u-, n. 6., the sea.
-lwimi, u-, n. 6, tongue, language, lie.

M

-m, poss. pr. st., my.
ma, v., stand.
-maa, u-, n. 1a, my or our mother.
-maakazi, u-, n. 1a, my/our mother's sister.
-Makhiwane, u-, n. 1a, Mr. Makhiwane, Makhiwane.
-makhulu, u-, n. 1a, my/our grandmother.
-mali, i-, n. 5, money.
-malike, i-, n. 5, market.
-malume, u-, n. 1a, my/our maternal uncle.

mamela, v., listen to.

-manzi, rel., wet.

-Masango, u-, n. 1a, Mr. Masango, Masango.

-Matebese, u-, n. 1a, Mr. Matebese, Matebese.

-matshini, u-, n. 1a, machine.

-mazi, i-, n. 5, cow, female animal.

-mbi, enum. st., other, another, a different one.

-mbalwa, rel., few.

-mbuna, rel., tame.

-mbuna, ubu-, n. 7., tameness.

-mdaka, rel., dirty.

-mdaka, ubu-, n. 7, dirtiness.

-mela, i- n. 5, knife.

-Melika, i-, n. 5, America

mema, v., invite.

-melwana, um-, n. 1, neighbour.

-mfama, ubu-, n. 7., blindness.

-Mfengu, i-, n. 3, a Fingo.

-mfusa, rel., purple.

mhlana, adv., on the day when, when.

mhlawumbi, conj., perhaps.

-mhlophe, rel., white.

-mhlophe, ubu-, n. 7, whiteness.

mila, v., grow.

-mini, i-, n. 5., day, daytime.

mka, v., go away, depart.

mna, abs. pr., I.

-mnandi, rel., pleasant, sweet.

-mnandi, ubu-, n. 7, sweetness.

-mnyama, rel., dark, black.

-mnyama, ubu-, n. 7, darkness, blackness.

molo, interj., good morning (used as general greeting term.)

monela, v., be jealous of.

-Monti, i-, n. 5, East London.

-moto, i-, n. 5, motor-car.

-Mpondo, i-, n. 3, a Pondo.

msinya, adv., soon, quickly.

-msulwa, rel., innocent.

-muncu, rel., sour, acid.

-muncu, ubu-, n. 7., sourness, acidity.

-muncumuncu, isi-, n. 4., sweetmeat.

-mumu, isi-, n. 4, dumb person.

musa, v. def., do not.

musani, v. def., do not ye.

-mwethu, um-, n. 1, a fellow man.

-mxinwa, rel., narrow.

-myoli, rel., pleasant, delightful.

-Mzamo, u-, n. 1a, Mzamo.

N

na, adv., interrog. (used following a statement to make it a question).

na, v., to rain.

na-, conj. form., with, in the company of, and.

naaba, loc. dem. cop., here are.

naabaya, loc. dem. cop., yonder are.

naabo, loc. dem. cop., there is, there are.

naabu, loc. dem. cop., here is.

naabuya, loc. dem. cop., yonder is.

naako, loc. dem. cop., there is.

naaku, loc. dem. cop., here is.

naakuya, loc. dem. cop., yonder is.

naali, loc. dem. cop., here is.

naaliya, loc. dem. cop., yonder is.

naalo, loc. dem. cop., there is.

naalu, loc. dem. cop., here is.

naaluya, loc. dem. cop., yonder is.

naanga, loc. dem. cop., here are.

naangaya, loc. dem. cop., yonder are.

naango, loc. dem. cop., there is, there are.

naangu, loc. dem. cop., here is.

naanguya, loc. dem. cop., yonder is.

naanko, loc. dem. cop., there is.

naanku, loc. dem. cop., here is.

naankuya, loc. dem. cop., yonder is.

naantsi, loc. dem. cop., here are.

naantsiya, loc. dem. cop., yonder are.

- naantso*, loc. dem. cop., there are.
naanzi, loc. dem. cop., here are.
naanziya, loc. dem. cop., yonder are.
naanzo, loc. dem. cop., there are.
naasi, loc. dem. cop., here is.
naasiya, loc. dem. cop., yonder is.
naaso, loc. dem. cop., there is.
naazi, loc. dem. cop., here are.
naaziya, loc. dem. cop., yonder are.
naazo, loc. dem. cop., there are.
-nambuzane, *isi-*, n. 4, insect.
namhla, adv., to-day.
nangona, conj., although, even if.
ncama, v., give up.
ncambacha, v., feel at home.
nceda, v., help.
-ncedo, *u-*, n. 6, help.
nchamla, v., taste.
ncholisa, v., caus., make dirty.
-nchunube, *um-*, n. 2, willow tree.
-nchwabo, *um-*, n. 2, funeral.
-Nciba, *i-*, n. 5, Kei River.
-ncinane, adj., small, tiny, young.
-ncinci, adj., small, tiny, young.
-ncumo, *u-*, n. 6, a smile.
-ndi, *ulu-*, n. 6, brim, edge.
ndini, voc. suff., nouns to indicate exultation, pity, sarcasm, admiration, endearment, commiseration, etc.
-ndla, *ama-*, n. 3, strength.
-ndu, *ame-*, n. 3, speed.
-ndwendwe, *u-*, n. 6, visitor.
-ne, adj., four.
-nenga, *um-*, whale.
nga-, instr. form. (prefixed to nouns and pronouns to instr. adv.)
-nga-, vl. aux. pot. md. postv., expressing 'can', 'may', etc.
-nga, neg. vl. suff. (used to form neg. of past tenses, Ind. md.).
nga-, indef. loc. modfr. prefd. to loc. adv. to indicate 'towards', 'near', 'about' 'in the direction of', etc.
-nga, *ama-*, n. 3, lies.
-nga, *um-*, n. 2, mimosa tree.
-nga, *isi-*, n. 4, thornbush thicket.
-ngaka, rel., as big as this.
-ngakanana, rel., so small.
-ngakaya, rel., as big as that yonder.
-ngako, rel., as big as that.
-ngaphi, adj., how many?
ngcangcazela, v., shiver, tremble.
-Ngcongolo, *u-*, n. 1a, Readsdale.
-ngcwele, rel., holy, pure, bright.
-ngcwele, *ubu-*, n. 7, holiness.
ngena, v., enter.
-Ngesi, *i-*, n. 3, an Englishman.
-Ngesi, *isi-*, n. 4, English.
-Ngilandi, *i-*, n. 5, England.
ngoko, adv., for that reason, therefore, then, and so.
ngoko, adv., then, at the time when.
ngoku, adv., now.
ngokuya, adv., at that time when.
ngomso, adv., to-morrow.
-ngwevu, rel., grey.
ngxola, v., make noise.
ngxolisa, v. caus., scold.
ni, enum. interrog. rt., what?
-nina, *u-*, n. 1a, his or her or their mother.
nina, abs. pr., you.
-ninakhulu, *u-*, n. 1a, his or her grandmother.
-ninawa, *um-*, n. 1, younger brother.
nini, adv. interrog., when?
-nini, *um-*, n. 1, owner.
-ninzi, adj., many, much.
-ninzi, *u-*, n. 6, majority.
-njalo, rel., like that.
-njani, rel., of what sort?
-nje, rel., like this.
njenga-, adv. form., like.
njeya, adv. form., like yonder.
nkcenkcefela, v., irrigate, water.
-nke, quant. pr. stem., all.
-nocanda, *u-*, n. 1a, surveyor.
-Nokholeji, *u-*, n. 1a, college.
-Nomadinga, *u-*, n. 1a, Nomadinga.
-Nomadudwane, *u-*, n. 1a, a scorpion.
-Nomalizo, *u-*, n. 1a, Nomalizo.
-nomazakuzaku, *u-*, n. 1a, master of ceremonies at marriage.
-nomentefe, *u-*, n. 1a, a tin measure.
-nomyayi, *u-*, n. 1a, African rook, crow.
nonelela, v., show respect to.
-nongendi, *u-*, n. 1a, an old spinster.
-nonkala, *u-*, n. 1a, a crab.
-noxesha, *u-*, n. 1a, second-hand article.
-nozala, *u-*, n. 1a, male parent.
-nozalakazi, *u-*, n. 1a, female parent.
-Nozidwaba, *u-*, n. 1a, Bushmans-hoogte.
-nqamlezo, *um-*, n. 2, the cross.

nqhenqha, v., recline.
nqhuja, v., stamp in mortar.
-nqhujo, *um-*, n. 2, samp.
-nqonqo, *um-*, n. 2, spinal cord.
-nqophiso, *um-*, 2, covenant, an agreement.
nqunqa, v., chop up.
-nqwazi, *um-*, n. 2, hat, cap, bonnet.
nqwenela, v., wish for.
-ntla, *ili-*, n. 3, the North.
-ntsundu, rel., brown (when used with *abantu*, it means Africans).
-nt[ont]o, *in-*, n. 3, young of an animal.
-ntu, *ubu-*, n. 7, human attributes, human feeling.
-ntu, *um-*, n. 1, person, human being.
-ntu, *ulu*, n. 6, mankind, humanity.
-ntu, *isi-*, n. 4, habits of humans, particularly of the Bantu.
-ntwana, *um-*, n. 1, child.
ntyontya, v., whistle continuously.
-nunu, *i-*, n. 5, venomous insect.
-numzana, *um-*, n. 1, gentlemen.
-nwele, *u-*, n. 6, hair of head.
-nxano, *u-*, n. 6, thirst.
nxanwa, v., become thirsty.
-nxeba, *i-*, n. 3, wound.
nxhama, v., hurry, hasten.
nxhenxheza, v., ask for pardon.
-nxhuma, *um-*, n. 2, hole, pit, den, cell.
nxiba, v., wear, put on clothes or shoes.
nxila, v., be intoxicated.
-nxila, *i-*, n. 3, a drunkard.
-nxila, *ubu-*, n. 7, drunkenness.
nxilisa, v. caus., intoxicate.
-nya, *ulu-*, n. 6, malice.
-nyaka, *um-*, n. 2, year.
-nyala, *ama-*, n. 3, indecency.
-nyama, *um-*, n. 2, darkness, an eclipse.
-nyana, *u-*, n. 6, son.
nyanga, v., cure, doctor.
-nyango, *um-*, n. 2, doorway.
nyanisa, v., speak the truth.
nyanya, v., dread.
-nyanya, *imi-*, n. 2, ancestral spirits.
nyanzela, v., compel.
-nyawo, *u-*, n. 6, foot.
-nye, adj., one, some, other.
nyhamnyheka, v., rest after fatigue.
-nyoko, *u-*, n. 1a, thy or your mother.
-nyokokhulu, *u-*, n. 1a, thy or your grandmother.

nyula, v., select, draw out.
-nyulu, rel., pure, chaste.
-nyulu, *ubu-*, n. 7, purity.
-nzi, *ama-*, n. 3, water.
-nzima, rel., heavy, difficult.
-nzima, *ubu-*, n. 7., heaviness, difficulty.
-nzulu, rel., deep.
-nzulu, *ubu-*, n. 7., depth.

O

obo, dem. pr., that.
obu, dem. pr., this.
obuya/obaa, dem. pr., that yonder.
ohlwaya, v., reprove, punish.
-ohlwayo, *is-*, n. 4., punishment, reproof.
oja, v., roast on coal, toast.
okanye, conj., or.
oko, dem. pr., that.
oko, adv., when, at the time when.
okokuba, conj., that.
oku, dem. pr., this.
okuya/okaa/okwaa, dem. pr., that yonder.
olo, dem. pr., that.
olu, dem. pr., this.
oluya, dem. pr., that yonder.
olwesibini, qualif. pr., Tuesday.
olwesiHlanu, qualif. pr., Friday.
olwesiNe, qualif. pr., Thursday.
olwesiThathu, qualif. pr., Wednesday.
omeleza, v., strengthen.
-omi, *ub-*, n. 7, life.
oona, v., spoil, sin, wrong, deflower.
-ondalokhwe, *i-*, n. 5, petticoat.
ondla, v., provide for, rear, bring up.
-onka, *is-*, n. 4., bread.
onwaba, v., be happy, be contented.
-orenji, *i-*, n. 5, an orange.
osa, v., roast on coal.
othuka, v., be frightened.
othusa, v., frighten.
-oya, *ub-*, n. 7, wool.
-oya, *um-*, n. 2, wind.
oyika, v., fear, be afraid.
oyisa, v., defeat.
-oyiso, *ul-*, n. 6, victory.

P

-pahla, *im-*, n. 5, clothes, goods.
-pani, *i-*, n. 5, frying-pan.
papaša, v., publish.
-patho, *im-*, n. 5, treatment.

-Pawulos, u-, n. 1a, Paul.
-pembelelo, im-, n. 5, influence.
penapena, v., writhe in pain.
-pepho, im-, n. 5, light breeze, fresh air.
-pesika, um-, n. 2, peach tree.
-petrol, i-, n. 5, petrol.
pha, v., give.
-pha, um-, n. 2, maize cob stripped of its grain.
phakathi, adv., inside, between, among.
phalala, v., runout, overflow, spill.
phambili, adv., in front, before.
-phanda, um-, n. 2, earthen pot, pitcher.
phandla, v., blind, hurt the eye.
phandle, adv., outside.
phantsi, adv., down, on the ground.
phapha, v., be alert.
phaphisa, v. caus., enliven, make alert.
-phaphu, i-, n. 3, heart.
phatha, v., handle, treat, touch.
phaya, adv., there.
pheka, v., cook.
-pheki, um-, n. 1, a cook.
phela, v., end.
phendula, v., reply, turn upside down.
phejeya, adv., across.
phezolo, adv., yesterday, last evening.
phezulu, adv., above.
phi, adv. interrog. form., where?
-phiko, i-, n. 3, wing.
phila, v., live, be well.
-pilo, im-, health, life.
philisa, v., caus., cure, make healthy.
-phondo, u-, n. 6, horn.
-phudana, i-, n. 5, pudding.
phulaphula, v., listen to, obey.
phuma, v., come or go out, come from, rise (of sun).
phumelela, v., succeed, come through.
phumla, v., rest.
phumza, v., caus., give rest to, relieve.
phupha, v., dream.
-phuzi, i-, n. 3, pumpkin.
-pili, isi-, n. 4, mirror.
-pilo, im-, n. 5, health, life.
-pleti, i-, n. 5, plate.
-polisa, i-, n. 3, policeman.
-ponti, i-, n. 5, pound.
-postumi, i-, n. 5, postum.
-pu, um-, n. 2, gun.
-puku, im-, n. 5, rat, mouse.

-puluwa, i-, n. 3, a plough.
-pumalanga, im-, n. 5., East.

Q

-qabane, i-, n. 3, intimate friend, mate, partner.
qala, v., begin.
-Qamata, i-, n. 5, Qamata.
-qamelo, um-, n. 2, pillow.
-qanawa, in-, n. 5., ship.
-qanda, i-, n. 3, egg.
-qanqanqa, in-, n. 5, a difficulty.
-qaqa, i-, n. 3, polecat.
-qaqqa, u-, n. 1a, quick grass.
-qebengwana, i-, n. 3, cake, tart.
qegeja, v., train.
qha, ideo., only.
-qhakuva, i-, n. 3, pimple.
-Qhamakwe, in-, n. 5, Blythswood.
-qhamo, isi, n. 4, fruit.
-qhanqholo, in-, n. 5, stone plover.
qhekeka, v., become split.
qhela, v., be accustomed to.
-qhina, i-, n. 3, necktie, a knot.
-qhiya, i-, n. 5, kerchief, headcovering, doek.
-qhobofo, isi-, n. 4, kneehalter.
-qholowa, in-, n. 5, wheat.
-qhoqhoqho, u-, n. 1a, windpipe.
qhuba, v., drive, push, carry on.
-qhubi, um-, n. 1, driver.
qhuma, v., rise (of dust, ashes, smoke, etc.).
qhumisa, v. caus., make to rise (smoke, dust, ashes, etc.).
qhuqha, v., trot.
-qhuqhutye, i-, n. 3, lump, knot, swelling.
qhwarela, v., limp, be lame.
-Qoboqobo, u-, n. 1a, Keiskammahoek.
-qolo, um-, n. 2, backbone, of an animal, ridge.
qonda, v., understand, comprehend.
qumba, v., become angry, swell up with wind.
-ququ, um-, husk, chaff.
qwalasela, v., look steadfastly at.
-qwelo, in-, n. 5, wagon.

R

-ralarume, isi-, n. 4, fierce, wrathful person.
-ramba, i-, n. 3, puffadder.

raraza, v., gargle.
-ratya, u-, n. 6, dusk, twilight.
-Tawuti, i-, n. 5, Johannesburg.
-rawuti, i-, n. 5, gold.
rweba, v., trade.

S

-sa, v., dawn.
-sa, um-, n. 1, woman's younger sister.
-sakwabo, um-, n. 1, her/their younger sister.
-sakwenu, um-, n. 1, your younger sister.
-sakwethu, um-, n. 1, my/our younger sister.
sala, v., remain.
-sana, u-, n. 6, infant, baby.
-sango, i-, n. 3, gate.
-sapho, u-, n. 6, off-spring, dependants.
-sebe, i-, n. 3, branch.
sebenza, v., work.
-sebenzi, um-, n. 2, work.
-sebenzi, um-, n. 1, worker, servant.
sela, v., drink.
-sela, i-, n. 3, a thief.
-sele, i-, n. 3, frog.
-seli, isi-, n. 4, heavy drinker.
senga, v. milk.
-sesane, um-, n. 2, ring, circle.
-seleni, i-, n. 5, a shilling.
-sica, u-, n. 6, toughness, strength.
-sijini, i-, n. 3, factory.
siya, v., leave, leave behind, die.
-siyi, i-, n. 3, eyebrow.
-susu, rel., hot.
-susu, ubu-, n. 7., heat.
-sumi, i-, n. 3, ten.
sweswa, v., take concubine.
-si, ubu-, n. 7, honey.
-si, ama-, n. 3, curdled milk.
si-, um-, n. 2, smoke.
-siba, u-, n. 6, feather.
-Sidzumo, u-, n. 1a, Mr. Sidzumo/Sidzumo.
-sika, ubu-, n., winter.
-siko, i-, n. 3., custom, a cut.
-Sikweyiya, u-, n. 1a., Mr. Sikweyiya/Sikweyiya.
sila, v., grind, brew.
-sile, rel., naughty.
-silivere, i-, n. 5, silver.
sinda, v., weigh down on, be heavy for.
-sindo, um-, n. 2, anger, wrath.

singatha, v., carry in arms.
-sizi, u-, n. 6, sorrow, sympathy.
-so, poss. pr. st., its.
-so, ubu-, n. 7, face.
-so, ili-, n. 3, bead (pl. *amaso*).
-so, ili-, n. 3, eye (pl. *amehlo*).
-so, um-, n. 2, the morrow.
-sofa, i-, n. 5, sofa.
sona, abs. pr., it.
-sopholo, i-, n. 5, supper.
-sosala, i-, n. 5., saucer.
-su, ulu-, n. 6, large tripe of animal.
-su, ulu-, n. 6, human skin.
-su, isi-, n. 4, stomach.
suka, v., start, go away.
-suku, ubu-, n. 7, night.
-suku, u-, n. 6, a day.
sula, v., wipe clean, polish.
susa, v., remove.
susela, v., begin from.
-Suthu, um-, n. 1, a member of the Sotho group.
suzela, v., sting, pass wind in front of.
-Swazi, i-, n. 3, a Swazi.
-swekile, i-, n. 5, sugar.

T

-taba, in-, n. 5, mountain.
-tafile, i-, n. 5, table.
-taka, in-, n. 5., bird.
-takane, i-, n. 3, lamb, kid.
-Taliyana, i-, n. 3, an Italian.
-Taliyana, isi-, n. 4, Italian language.
-tapeyiti, i-, n. 5, linoleum.
-tapile, i-, n. 3, potato.
-tata, u-, n. 1a, my/our father.
-tena, isi-, n. 4, brick.
-tetho, in-, n. 5, speech.
thabatha, v., take.
thamba, v., be soft.
thanda, v., like, love.
-thandathu, adj., six.
-thando, u-, n. 6, love.
-thango, u-, n. 6, fence, hedge.
-thathu, adj., three.
-thawuli, i-, n. 5, towel.
-the, ama-, n. 3, saliva.
-Thembu, um-, n. 1, a Tembu.
-thembu, isi-, n. 4, polygamy.
-thende, isi-, n. 4, heel.
thenga, v., buy.
thengisa, v., sell.
thetha, v., speak.

- thethe*, *isi-*, n. 4, tradition.
- thethi*, *isi-*, n. 4, speaker.
- thetho*, *um-*, n. 2, law.
- thi*, *v.*, say.
- thi*, *ulu-*, n. 6, a stick.
- thi*, *um-*, n. 2., tree.
- thidili*, *um-*, n. 2, petticoat.
- thile*, *rel.*, certain.
- thina*, *abs. pr.*, we.
- thinjana*, *um-*, n. 2, band of young girls.
- thiya*, *v.*, ensnare, hate.
- thoba*, *i-*, n. 3, nine.
- thoba*, *isi-*, n. 4, nine.
- thomo*, *isi-*, n. 4, figure, stature.
- thombo*, *um-*, n. 2, fountain, spring.
- thongo*, *ubu-*, n. 7, slumber.
- thula*, *v.*, be silent, be still.
- thuli*, *u-*, n. 6, dust.
- thunga*, *v.*, sew.
- thungi*, *um-*, n. 1, tailor.
- thungo*, *um-*, n. 2, a seam.
- thuthu*, *u-*, n. 6., ashes, ash.
- thunzi*, *um-*, n. 2, shade offered by a tree.
- thwala*, *v.*, carry, convey.
- thwalo*, *um-*, n. 2, a load.
- ti*, *i-*, n. 5, tea.
- tipoti*, *i-*, n. 5, teapot.
- titjhala*, *u-*, n. 1a, teacher.
- titjhala*, *i-*, n. 5, a teacher.
- tiya*, *isi-*, n. 4, garden.
- tlakohlaza*, *in-*, n. 5, spring.
- tlalo*, *in-*, n. 5, manner of living.
- tlanzi*, *in-*, n. 5, fish.
- tliziyo*, *in-*, n. 5, heart.
- tloko*, *in-*, n. 5, head.
- to*, *in-*, n. 5, thing.
- tofotofo*, *adj.*, soft.
- tofu*, *isi-*, n. 4, stove.
- Tomasi*, *u-*, n. 1a, Thomas.
- tombazana*, *in-*, n. 5, girl (pl. cl. 3).
- tombi*, *in-*, n. 5, young lady, daughter.
- tonga*, *in-*, n. 5, a stick, wand.
- tsala*, *v.*, pull, suck.
- tsafatsafa*, *rel.*, coarse.
- tshaba*, *isi*, n. 4, crown.
- tsi*, *um-*, n. 2, a leap.
- tsiba*, *v.*, jump.
- tsimbi*, *in-*, n. 5, iron, bell.
- tsimi*, *in-*, n. 5, field.
- tsitsa*, *v.*, ooze out.
- tsolo*, *rel.*, sharp, pointed.
- tsolo*, *i-*, n. 3, a peak, sharp point.
- tsolo*, *ubu-*, n. 7, sharpness.
- tsomi*, *in-*, n. 5, fable.
- Tsomo*, *i-*, n. 5, Tsomo.
- tseca*, *v.*, gnaw.
- tfixa*, *v.*, lock.
- tsonalanga*, *in-*, n. 5, west.
- tshukumo*, *in-*, n. 5, movement.
- tshukutshela*, *v.*, hurl.
- tsha*, *adj.*, new.
- tshaba*, *u-*, n. 6, enemy.
- tshabalalisa*, *v. caus.*, destroy.
- tshana*, *um-*, n. 1, niece, nephew.
- tshato*, *um-*, wedding.
- tshaya*, *v.*, smoke.
- tshayela*, *v.*, sweep.
- Tsheliboyi*, *u-*, n. 1a, Geelbooi.
- tshetshhe*, *isi-*, n. 4, knife.
- tshisa*, *v. caus.*, burn, set alight.
- tsho*, *v.*, say.
- tshona*, *v.*, sink, set, become bankrupt, disappear.
- tshutshisa*, *v.*, prosecute.
- tulo*, *isi-*, n. 4., chair.
- tya*, *v.*, eat.
- tya*, *uku-*, n. 8, food, to eat.
- tya*, *isi-*, n. 4, vessel, dish, plate.
- tyala*, *v.*, plant with hand.
- tyalo*, *isi-*, n. 4, a plant.
- tyani*, *u-*, n. 7, pasturage, grass.
- tyatyambo*, *in-*, n. 5, a flower.
- tye*, *ili-*, n. 3, stone.
- tyeba*, *v.*, be wealthy, be fat.
- tyebi*, *isi-*, n. 4., rich person.
- tyebi*, *ubu-*, n. 7, fatness, wealthiness.
- tyeiela*, *v.*, visit, pay visit to.
- tyhamtyham*, *isi-*, n. 4, stupid person.
- tyhini*, *interjec.*, oh!
- tyhoboka*, *v.*, be broken through.
- tyholo*, *i-*, n. 3, thicket.
- tyhutyha*, *v.*, go through, go over.
- tyityimba*, *v.*, quiver (as an assegai before it is thrown).
- tyumka*, *v.*, be crushed, be smashed.
- tyuwa*, *i-*, n. 5, salt.
- tywala*, *u-*, n. 7, liquor, beer.
- tywetywe*, *isi-*, n. 4, slab, anything broad and flat.

U

- ukuba*, *conj.*, that, so that, in order that, if.
- ukude*, *conj.*, that, in order that, until.
- ukuze*, *conj.*, that, in order that.

V

va, v., hear, taste, feel.
-va, um-, n. 2, the back.
vala, v., close, cover.
vasa, v., wash, cleanse.
-vatho, isi-, n. 4., apparel.
vavanya, v., test, examine.
vela, v., appear, come from.
velisa, v. caus., produce.
-venkile, i-, n. 5., shop.
-vetifuti, u-, n. 1a, Witvoet.
-Victoria, i-, n. 5, Victoria.
-vila, i-, n. 3, sluggard, lazy person.
-vili, i-, n. 5, wheel.
vimba, v., be stingy towards, refuse one a thing.
viva, v., cut up.
-vo, ulu-, n. 6., opinion.
-vovlovolo, i-, n. 5, revolver.
-vu, im-, n. 5, an African fat-tailed sheep.
vuba, v., mix things of different kinds.
-vubo, um-, n. 2, sour milk.
-vubu, im-, n. 5, hippopotamus.
vuka, v., wake up.
vula, v., open.
-vula, im-, n. 5, rain.
-Vulo, um-, n. 2, Monday.
vuma, v., sing, consent.
-vumba, i-, n. 3, scent, smell.
-vumelo, im-, n. 5, licence, permit.
vuna, v., harvest.
-vundla, um-, n. 2, rabbit.
vutha, v., burn, be alight.
vuthulula, v., shake off from, shake out of.
vuthuza, v., blow (of wind).
vuthwa, v., be ripe, be cooked.
vuya, v., be glad, rejoice.
vuyisa, v. caus., make happy.
-vuyo, u-, n. 6, joy.
-vuzo, um-, n. 2, reward, payment.

W

wa, v., fall.
-wa, ili-, n. 3, precipice.
-waka, i-, n. 3, a thousand.
-Watson, u-, n. 1a, Mr. Watson, Watson.
wela, v., cross.
wena, abs. pr., you.
-wephu, isi-, n. 4., a whip.

-wewe, um-, n. 2, deep recess below rocks.
-wo, poss. pr. st., its, their.
wola, v., gather up, embrace.
wona, abs. pr., it.

X

-xa, ili-, n. 3, time.
xaka, v., baffle, perplex.
-xam, u-, n. 1a, monitor lizard.
-xanxadi, in-, n. 5, butcher bird.
xaxa, v., mend.
-xeko, isi-, n. 4, town, city, collection of homesteads.
xela, v., tell, confess.
xelela, v., tell.
-Xesi, i-, n. 5, Keiskamma River.
-xeja, i-, n. 3, time.
xejikweni, conj., when.
xenikweni, conj., when.
-xhanxalala, um-, n. 2, strong animal.
-xhanxhosi, in-, n. 5, secretary bird.
xhasa, v., support, maintain.
-xhego, i-, n. 3, old man.
-xhegokazi, i-, n. 3, old woman.
-xhegwazana, i-, n. 3, tiny old woman.
xhela, v., slaughter.
-xhenxe, isi-, n. 4, seven.
-xhobo, isi-, n. 4, weapon, instrument, rocky ledge.
xhokonxa, v. stir up.
xhoma, v., hang, execute, hang up.
-Xhosa, i-, n. 3, a Xhosa.
-Xhosa, um-, n. 1, a Xhosa.
-Xhosa, isi-, n. 4, Xhosa language, or characteristics.
-xhowa, in-, n. 5., bag.
xhwaleka, v., become incapacitated.
xina, v., impede, squeeze, press.
-xoki, i-, n. 3, liar.
xonxa, v., mould into shape.
xoxa, v., converse, discuss.
-xoxo, i-, n. 3, bullfrog.
xukuxa, v., gargle.

Y

ya, v., to go.
-yama, in-, n. 5, flesh, meat.
-yameko, in-, n. 5, diligence, attention.
-yanga, in-, n. 5, month.
-yatha, ubu-, n. 7, stupidity.
yena, abs. pr., he, she.
-yeza, i-, n. 3, medicine.

-yheke, *in-*, n. 5, bare lip.
 -yilo, *i-*, n. 3, bad speaker, one singing out of tune.
 -yihlo, *u-*, n. 1a, thy/your father.
 -yihlokazi, *u-*, n. 1a, thy/your father's brother.
 -yihlo-khulu, *u-*, n. 1a, thy/your grandfather.
 -Yiputa, *i-*, n. 5, Egypt.
 -yise, *u-*, n. 1a, his/her/their father.
 -yisekazi, *u-*, n. 1a, his/her father's brother.
 -yisekhulu, *u-*, n. 1a, his/her/their grandfather.
 -yo, poss, pr. st., its, their.
 yoba, v., stupefy with narcotine or drug.
 -Yohane, *u-*, n. 1a, John.
 -yoka, *in-*, n. 5, snake.
 -yokoyoko, *ubu-*, n. 7, luxury.
 yola, v., be pleasant.
 yona, abs. pr., it.
 -Yordani, *i-*, n. 5, River Jordan.
 -yosi, *in-*, n. 5, bee.

Z

za, v., come.
 zakazeka, v., be tattered.
 zala, v., be full, beget.
 -zala, *i-*, n. 3, rubbish heap.
 -zali, *um-*, n. 1, parent.
 -zalikazi, *um-*, n. 1, female parent.

zalisa, v. caus., fill.
 -zalo, *in-*, n. 5, off-spring.
 -zalwane, *isi-*, n. 4, blood relative.
 -zantsi, *um-*, n. 2, South.
 -zi, *um-*, n. 2, homestead.
 -zima-, *in-*, n. 5, a difficulty.
 -zimba, *i-*, n. 3, kaffir-corn grain.
 -zimba, *um-*, n. 2, body.
 zimela, v., hide, hide from.
 -zinyo, *i-*, n. 3, tooth.
 -Zimvubu, *um-*, n. 2, St. John's River.
 -zipho, *u-*, n. 6, claw.
 -ze, rel., naked, bare, empty.
 -ze, *ili-*, n. 3, nakedness, bareness, nothingness.
 -zo, poss. pr. st., their.
 zoba, v., draw, paint.
 zona, abs. pr., they.
 zongoma, v., rumble, resound (of thunder).
 -zukulu, *um-*, n. 1, grandchild (son's).
 -zulu, *i-*, n. 3, heaven, sky, weather.
 -Zulu, *um-*, n. 1, a Zulu.
 -Zulu, *isi-*, n. 4, Zulu language.
 -zulu, *in-*, n. 5, depth.
 zuza, v., get, gain.
 -zuzo, *in-*, n. 5, gain.
 -zuzu, *um-*, n. 2, a moment, minute.
 -zwe, *ili-*, n. 3, country.
 -zwe, *isi-*, n. 4, nation, race, tribe.
 -zwi, *ili-*, n. 3, voice, word.

